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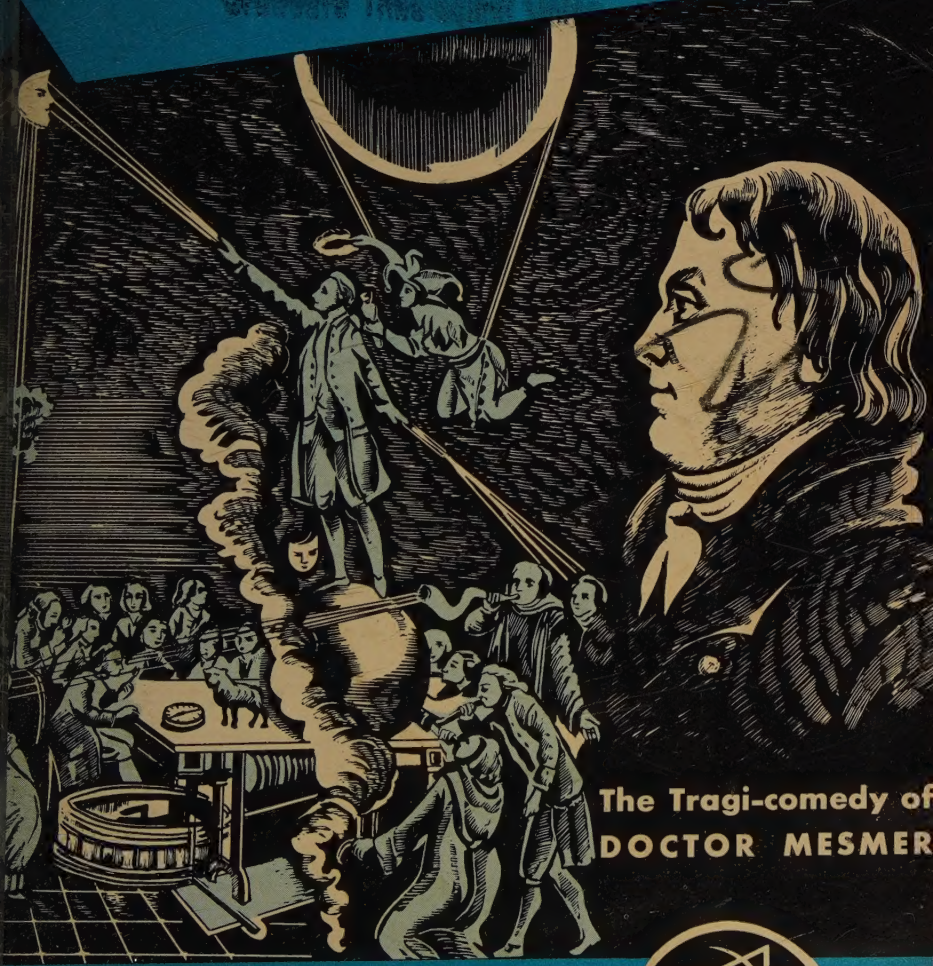

The Tragi-comedy of
DOCTOR MESMER

HIS ISSUE: Science Investigates Auto-
c Writing, The Rockland County Ghost
ileen J. Garrett, The Esoteric Meaning
cents and Perfumes, Crime Under Hyp-
, Writing in Blood, etc.

No.
3

What Parapsychology Means to Me

I AM often asked what the study of parapsychology means to me. Those who have followed my books through the years* know that my main or underlying search has been toward understanding the extraordinary number of impressions presented both *through* the senses and *externally* by influences within the outlying fields of psychology. These extrasensory influences have always existed, but only recently have scholars discovered this "new territory." Already, however, their investigations have tended to reveal the deeper meaning of man; the intricacies of his mind and the nature of the energy which, in pervading matter and working through nature, binds all life together.

Mind has thus become a lordly tenant deserving of investigation. Emerging from the studies already made is a certainty of the subliminal self as an active and efficient agent, working either in or outside of ordinary perception, and gathering vast streams of knowledge whether the primary self is conscious or not.

Can one draw a sharply defined frontier between the so-called objective reality and the knowledge resulting from trance, clairvoyance, clairaudience or other patterns of unorthodox communication? This question has always been and is likely to remain for some time a subject of controversy among philosophers of the greatest merit and experimenters of the highest standing. To many of these I have been exposed.

I can definitely say that my studies have been of the greatest benefit to me personally, for my peregrinations within the various fields of psychical research in quest of better understanding have brought to me a vital sense of discipline.

Continued on back cover

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An ancient occult phenomenon becomes a tool of modern hypnoanalysis as . . .

SCIENCE INVESTIGATES AUTOMATIC WRITING

by **DR. PHILIP LAWRENCE HARRIMAN**
Bucknell University

THE phenomenon of automatic writing may be as old as the process of writing itself. Even some of the devices related to the process are ancient. There is a reference to a ouija board as early as 371 A.D.—in Ammianus Marcellius, *a priest is described as suspending a ring tied to a thin thread above a metallic plate, the edge of which was marked with the letters of the alphabet.*

The nineteenth century produced the more mechanical planchette. *Between the appearance of these two contrivances there were numerous other instruments of a similar nature; but at all times automatic writing has been accomplished with nothing more than a pen or pencil, and frequently it has been explained as simply a form of clairaudient transmission.*

William James and the French psychologist Pierre Janet were probably the first to investigate automatic writing scientifically, after having discovered that some mental patients would write spontaneously when a pencil was placed in their hands.

Janet's theory was one of "dissociation." He believed that automatic writing was an expression of "secondary consciousness," demonstrating the existence of multiple personalities.

The same theory of dissociation was further developed by W. Morton Prince in his Dissociation of a Personality, *and in his remarkable investigation of the case of Mrs. Curran (Patience Worth). In the* Journal of Experimental and Social Psychology, *W. S. Taylor recently published an interesting collection of cases of automatic writing, confirm*

ing the coexistence of multiple personalities dissociated from the normal personality.

Psychoanalysis and hypnoanalysis have opened a new chapter in the study of the phenomena of automatic writing. To the analyst, automatic writing presents a convenient means of bringing forth significant clues relating to the unconscious.

Dr. Robert M. Lindner, a consultant to the Maryland State Board of Correction, has successfully employed automatic writing in hypnoanalysis. The technique used consists of suggesting to a subject under hypnosis a "secondary personality" close to his unconscious, and then communicating with this artificially created entity through automatic writing.

By this method, instead of being an enigmatic psychical occurrence, automatic writing becomes for the hypnoanalyst a means both for reducing the time of diagnosis and for expediting therapy. Also, should the sense of the automatically written material be obscure to the psychiatrist, the patient may be able to provide a valid interpretation under the stimulus of appropriate hypnotic instruction.

A report by Drs. M. H. Ericson and L. S. Kubie in 1940 stated that in some cases automatic writing by one subject in a hypnotic trance was readily interpreted by another subject in a similar state of trance. The explanation suggested is not telepathy, *but* familiar symbolism, *or the identification of certain meaningful figures common to hypnotically produced automatic writing.*

Recent studies of the literary works of William Blake and Gertrude Stein, both of whom were highly symbolic and "spontaneous" writers, have furnished interesting clues to the interpretation of automatic production in literature and art.

An unusually interesting experiment in automatic writing was conducted from 1942 to 1947 in the psychology department of Bucknell University, Lewisburg, Pennsylvania. The following is a summary of the results of the experiment, as written by Dr. Philip Lawrence Harriman, who originated and controlled the experiment:

COLLEGE students who volunteered for the study were trained in achieving a degree of hypnosis represented by about 25 on the Davis-Husband scale* and were also trained in automatic writing.

The problem involved the establishment of various conflicts while the subjects were in hypnosis, the

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* L. W. Davis and R. W. Husband have developed a scale for measuring the depth of hypnotism. The scale ranges from "Insusceptible" (scored as 0) to "Negative visual hallucinations; hyperaesthesias" (given the maximum score of 30). The scoring procedure assigns numerical values to degrees of depth of hypnosis as indicated by various objective symptoms. This scale is frequently cited in the literature of experimental hypnosis. Other scales have been proposed by more recent investigators of hypnotic phenomena; for instance, the LeCron-Bordeaux scoring plan.

expressions of the conflicts to take the form of automatic productions. In order to make the conflicts resemble the nature of some of the profound, unconscious ambivalences of real life, the subjects were trained to have complete amnesia for the details of each conflict.

How will the subjects express their dysphorias or general depressions in automatic writing, and how will they assimilate the deep conflictual needs artificially induced?

Conflictual situations:

Taken individually, at convenient times over a period of five years, ten subjects, five men and five women, were presented with conflictual material while they were in hypnosis. Some of the subjects were used in as many as eight experiments; others, in as few as three.

By reason of careful preliminary training, all subjects were readily hypnotized and were adept in doing automatic writing. The conflictual situations were presented in a dramatic fashion while the subjects were in deep hypnosis. Then, amnesia was induced.

Since the experimenter was well acquainted with each subject, he was able to prepare conflictual situations of a plausible nature for every participant. An example will suffice to illustrate the types of conflictual needs artifically induced while the subject was in deep hypnosis.

A well-socialized young man was presented with this situation: While standing in line to purchase some tickets, you become annoyed when a couple, approaching from down the street, place themselves directly in front of the ticket window. You conjecture, momentarily, that they may not have observed the line stretching up the street and around the corner. You had noticed that there was a vacant place near the window and that the couple were talking animatedly together. You know them both. They are members of a minority group in college. Students near you make caustic remarks about them. You also make a disparaging comment. The couple looks at you. You know them slightly, and they appear to have held you in esteem all the year. Now they try to apologize. They say that they had not noticed the line. You are sorry that you made that sarcastic remark. You do not apologize, however, and you worry afterwards about your rejection of them. (The subject overplays his superficial tolerance of minority students. He ill conceals his smug happiness at being "well-connected" and a member of "exclusive" groups at college. At this stage of his personality development, he seems to be a bit of a snob, though he is also kindly and considerate.)

Following the delineation of each conflictual situation, the experimenter instructed the subjects to dream over the descriptions. They were to have such vivid dreams that the situations would become real. Gradually, the situations would become so realistic that they would be accepted as having actually occurred.

Facial expressions during this dream state indicated that acute dysphoria was induced. Three women were accustomed to weeping while having the particular dream that was hypnotically induced. A

subjects exhibited symptoms of depressed affects.

After at least ten minutes of living out the episode, the subjects were given suggestions appropriate to induce complete amnesia for the conflict in its details. They were told, however, that they might be disturbed for some unknown reason when finally they were awakened. Careful instructions, therefore, were given to make the subjects repress the conflict into the dynamic unconscious.

Though the details would be forgotten, the dynamic effects of some unremembered recent experience might bother them greatly. They would remain in the reclining chair. They would feel as if they had to resolve some profound conflict. In every instance, the suggestions were given in a manner to suit the personality idiosyncracies of the participant. They were also told that they would not discuss the matter with anyone but the experimenter.

If they did remember anything at all, it would be merely that we were interested in the style of Gertrude Stein, stream-of-consciousness writing, and the Solomons-Stein* experiments of 1895. During the time each subject was being used in experiments, he or she did seem to have a keen interest in novel literary forms of expression. This was the purported intent of the study, and it seemed to be accepted by all the participants.

Automatic writing:

When awakened, the subjects were presented with a lapboard and writing materials. Then, while engaged in desultory conversation with the experimenter, they began to write automatically. In most of the sessions, the subjects paid no attention to their hand-arm movements. In a few sessions, some of the participants watched the writing occasionally. They seemed to be quite bewildered.

Since, however, all of them had become reasonably adept in automatic writing, they appeared to be proficient in conversing while they did the writing. The subjects' condition of posthypnotic relaxation caused the writing to assume a slanting form. The forearm rested on the lapboard while the hand and the wrist were moved. Letters were loosely formed, punctuation omitted, and the regressive movements necessary to form loops were neglected. Superficially, therefore, the productions were cryptic.

Actually, however, the cryptic appearance was due to the fact that writing was done with minimal effort. "Cryptic" would be a misnomer. Each participant developed a characteristic style. Some discon-

* Gertrude Stein and Leon Solomons devoted an academic year to investigations of automatic speech and writing when they were graduate students under William James at Harvard.

tinued the slanting form and began to write quite legibly. Whereas at first the experimenter had to lift a subject's hand back to start a new line, as the work continued few subjects went off the paper. All of them became adept at conversing with the experimenter and with observers while they wrote automatically. Although none of them wrote as easily in automatic fashion after the trance as they did in the preliminary training sessions, the distortions seemed to be due to nothing more than their relaxed states in posthypnosis.

Second phase:

After the writing movements had completely stopped, the subjects were asked to look carefully at what they had written. Since the hypnotic instructions had been carefully worded to induce amnesia, and since all subjects were adept in automatic writing, they were unable to effect an immediate translation or explanation.

They said that as a result of their training they realized that it meant something, but they were unable to say what it might convey. Obviously quite unhappy, they sometimes complained about persistent questions regarding their automatic productions. Apparently, they perceived no relationship between the repressed conflicts and the automatic writing that they had done. These posthypnotic intervals extended from 10 to 35 minutes. They were determined by the amount of automatic writing that the subject did and by the question-answer phase of the experiment.

Following this period, the subjects were again hypnotized. This time, by means of the conditioned-response technique, light trances were readily induced. Then the subjects were told that, upon being awakened, they would readily translate what they had written.

To protect the subjects against a persistent feeling of depression they were also told that they would verbalize everything that was troubling them. Once they had translated the automatic productions and had talked out the conflict, they would feel relieved. No longer would anything bother them; they would be calm, relaxed, happy, and refreshed.

In order to keep them as good subjects for further experiments they were then told that they would forget all details about the recent experience. They would remember only that they had now acquired a better understanding of the "conflict theory of creative writing" and of "stream-of-consciousness style."

After the entire investigation had been concluded, the subjects were informed about the problem, the method, and the results. Every subject reported that the mental set induced by hypnosis were effective in establishing the roles, and that they were completely "unconscious

of being so compliant. Questioned individually, they protested that they were not malingering.

Automatic poetry:

In a total number of 81 sessions, lasting at least one hour each, a large file of data was acquired. Some specimens were fragmentary; others, extended production covering several pages. Among the limited number of versifications obtained, the example given below has some interest.

A senior woman who had written a large amount of poetry was given hypnotic instructions appropriate to induce a generalized dysphoria. Preliminary discussions of *Weltschmerz* had been found to arouse her to voluble talk followed by a spontaneous depression lasting, she reported later, all day.

In the hypnotic condition, she quickly became despondent and whispered her feelings about "the futility of everything." Awakened to do automatic writing, she seemed to be in a condition of abstraction. While looking out the window, she wrote the following:

In the dead of the night when you're trying to sleep
Millions of wandering thoughts ever creep
Into your mind, 'til you finally feel
That nothing you've known is completely real.

You toss on your pillow and turn on the sheet
Realizing that fate ever seems to defeat
All your plans and your hopes; while joys you had known
Laughingly mock you; then leave you alone.

Is Life worth its sorrows? Is God really there?
Will all my problems be so hard to bear?
These questions are useless. Fate holds the key.
She alone is the guardian of our destiny.

At the conclusion of the experimental session, when she had written out a more legible version of the above, she exclaimed laughingly, "Wow! That's 'schizzy.' Did I really write it? I know I did, but it's not like me. . . . I was relieved, I now remember, to get all those morbid thoughts down on paper. . . . Don't let an English professor see it!"

Two conflict cases:

A young man preparing for a theological seminary responded strongly to a conflict induced relative to his inability to control his temper in interpersonal relationships. When presented with materials for automatic writing, he at first commenced to draw various pictures.

In the center of the page he depicted the head of a bear, the fangs exposed as if to attack. In the lower lefthand corner he drew a wolf, its foot in a trap. Finally, as he seemed to go into a spontaneously induced state of abstraction, he drew a picture of a deer, a panther on its back biting into the deer's neck.

Obviously, these drawings, intermingled with pictures of revolvers,

guns, and knives, reveal an underlying aggressiveness that lies much deeper than the experimentally induced conflict.

During the time that he did automatic writing, he filled a page with exclamations, interjections, and mild profanities. During other sessions with this young man, the conflictual material was rather ordinary and trite. He freely wrote about some vocational conflicts, but he dealt with them in a more or less impersonal manner. Attempts to induce conflicts over theological minutiae elicited nothing more than some generalizations about the issue in question.

When a woman subject was given a conflict about an increase in weight and an inability to control her appetite for sweets, she appeared to be greatly disturbed. First she wrote automatically the word "plastic," and then crossed it out. Later she mentioned that she must have been thinking about wearing a plastic coverall, like one she had seen advertised as a certain weight-reducer. She then thought that she would dislike exercise too much to wear it as the directions indicated. Other scrawls produced automatically she later translated as the names of various reducing drugs which she had heard about.

Agitation in fragments:

Relatively simple conflicts proved to be quite effective in producing agitation. For instance, a young man was told that he had just received a notice to report at the dean's office at his first opportunity. During automatic writing, the subject wrote a number of offenses, neglected duties, and infractions of parking rules, all of which he later said that he had been guilty of and which, at the time, might have furnished the reason for the summons. He translated one bit of automatic writing as follows: "What has he found out now?"

In general, the amount of automatic writing done by a subject appeared to be related inversely to the possibility that the conflict experimentally induced was, after all, a life problem of the individual. The more agitated the writer, the more did he or she tend to write fragments of sentences or mere words unsequentially related. When conflicts about some trite problems of youth were induced, the writing tended to be lengthy and verbose. It resembled the "watered-down" philosophy which often is found when automatic writing is done in the normal state. Though there were considerable individual differences on minor points, the semi-illegible scrawls bore a striking resemblance to one another. Once a translation had been given, and obscure letters had been written normally, the writing appeared to be legible enough.

THE importance of these experiments to psychical research can hardly be overstressed. Supple-

mented by those of Drs. Lindner, Taylor, Wolberg, and others, they more than adequately explain volumes of automatic writing material now crowding the shelves of psychical research society libraries.

There remains little doubt that, as suggested by Freud, this material is substantially similar to the descriptions of dreams; both reveal the same condensations, the same symbolisms, the same distortions.

Does this mean that new investigations have provided an explanation of all *the phenomena of clairaudient transmission and automatic writing? "Nothing," wrote W. Morton Prince, "is more likely to impede investigation than premature acceptance of explanations." We still need, for instance, an adequate explanation of automatic material which contains data apparently totally unknown and inaccessible to the normal personality of the writer.*

Concluding his study of the case of Patience Worth, Prince wrote: "Either our concept of what we call subconscious must be radically altered, so as to include potentialities of which we hitherto had no knowledge, or else some cause operating though *but not* originating in *the subconsciousness of Mrs. Curran must be acknowledged."*

This statement is just as true today. Psychical research can safely explain most of the automatic phenomena resulting from an autohypnotic condition without interference from any "entities" distinct from the subconsciousness of the writer. But there will still remain a residue of unexplained cases in which the researcher may have to admit the presence of entities "operating through but not originating in" the subject under investigation.

According to J. C. Bee Mason, Antarctic explorer quoted in London newspapers, this year's destructive floods in Europe were predicted by an eighty-two-year-old medium, Mrs. S. Wrench.

On March 4, 1952 and again on October 7, Mrs. Wrench mentioned, in trance, waves flooding vast areas of the lowlands of Holland and England. Mrs. Wrench once acted as medium for Sir Arthur Conan Doyle.

The third case from the files of Eileen J. Garrett is one of her most recent experiences (November 1952) and it is the first of her reports presented in *Tomorrow* to have an American locale.
Like the earlier cases, this report is based upon complete stenographic records. In some instances initials have been used, other names of people and places are real.

THE ROCKLAND COUNTY GHOST

from the files
of
EILEEN J. GARRETT
reported by
HANS HOLZER

WHAT is a ghost? Seen scientifically through the eyes of the parapsychologist or psychical research worker, a "ghost" is an unhappy spirit suspended somewhere between two states of being—our material world of the body, and the next plane of spiritual existence. A ghost is a "sick" spirit in need of help, precisely as a mentally deranged or psychotic human being is in need of psychiatric care.

There never was, or is, a case of haunting without a rational cause, without an underlying condition of unhappiness in the past. For centuries, the Church has dealt more or less successfully with scattered instances of possessing entities, but only during the past seventy or eighty years has a universal scientific approach been found which can liberate the ghost from later inhabitants of a haunted place, and at the same time, the inhabitants from the ghost.

THE RESCUE CIRCLE

A procedure known as the "rescue circle" has been found to be the best approach to the solution of a haunting. A "sensitive" or medium must be present to act as mouthpiece for the discarnate soul. A medical man, usually a doctor schooled in psychiatry, is present to observe certain medically significant details of the operation, and to assist in those extremely rare cases of physical danger to either medium or sitters. This is a necessary precaution, as many ghosts are demented personalities who have lost none of their former symptoms and have actually taken their particular personalities unchanged into the discarnate state. But almost no cases of violence are known, and the few that are on record occurred when untrained sitters, often in a mocking attitude, tried their hand at a very serious business they understood incompletely.

The "rescue circle" also includes a stenographer to take notes, the owner or owners of the locality or building where the manifestations have occurred, and perhaps one or two properly trained "sitters" to assist in the operation and do some of the questioning.

Nowadays, reporting is aided by a tape recorder and a reliable camera using infra-red film, which is highly sensitive to light and can therefore record impressions under unfavorable light conditions, or even in total darkness with the aid of "black" or so-called invisible light.

The purpose of the "rescue circle" is to ferret out what causes the haunting, to make contact with the ghost and, if possible, hear in his own words his story. The questioner of the circle then attempts to explain to the unhappy soul that he is no longer among the so-called living, and that time—often much time—has passed since his "death." Both of these facts are often unknown to the haunting entity. By and by, the ghost will understand his own situation, and with the understanding comes peace of mind. Once this peace of mind has been successfully established, the unhappy soul relinquishes his unnatural state of "suspension in time," and is at once able to progress further onto his own spiritual plane of existence.

These, roughly, are the optimum circumstances surrounding the investigation of a typical case of haunting. Because the number of recorded hauntings is quite great, the word "typical" is used deliberately. No two cases are really alike, but their mechanics often are. Contrary to a common misconception, ghosts are not always something from the past. Every war creates a new crop of unhappy ghosts, every country has cases, and new ones will undoubtedly develop until the end of time.

THE ROCKLAND COUNTY GHOST

In November 1951 the writer heard for the first time of the

haunted house belonging to Mr. W., a well-known newspaper man, whose familiar name must remain a secret for the files. But it can be said that Mr. W. combines practical, common-sense reportorial talents with an open mind that grasps many great truths seldom touched upon by most members of the Fourth Estate, a profession to which this writer also belongs.

Over a dinner table in a Manhattan restaurant, the strange goings-on in the Rockland County house of Mr. W. were discussed with me for the first time, although they had been observed over the ten years preceding our meeting. A little later, it was suggested that Mr. W. seek the advice and help of Mrs. Eileen J. Garrett, inasmuch as the manifestations had come to a point where they had forced Mr. W. to leave his house to the ghost and build himself a studio on the other end of his estate, where he was able to live unmolested.

A meeting with Mrs. Garrett was arranged soon afterwards, but due to her indisposition, it had to be postponed. Despite her illness, Mrs. Garrett, in a kind of "traveling clairvoyance," did obtain a clairvoyant impression of the entity. His name was "Andreas," and she felt him to be rather attached to the present owner of the house. These findings Mrs. Garrett communicated to Mr. W., but nothing further was done on the case until the fall of 1952. A "rescue circle" operation was finally organized on November 22, 1952, and successfully concluded the case —putting the disturbed soul to rest and allowing Mr. W. to arrange for his return to the main house without further fear of manifestations.

THE HOUSE ON THE HILL

Before noting chronologically the strange phenomena that have been observed in Mr. W.'s house, it will be necessary to describe this house a bit, as the nature of the building itself has a great deal to do with the subsequent occurrences.

Mr. W.'s house is a fine example of Colonial architecture, of the kind that was built in the country during the second half of the eighteenth century. Although Mr. W. is sure only of the first deed to the property, dated 1813 and naming the Abrams family, of pre-Revolutionary origin in the county, the house itself is unquestionably much older.

When Mr. W. bought the house in the spring of 1942, it was in the dismal state of disrepair typical of some dwellings in the Ramapo Mountains surrounding the location. It took the new owner several years and a great deal of money to rebuild the house to its former state and to refurbish it with the furniture, pewter, and other implements of the period. I am mentioning this point because in its present state the house is a completely livable and authentic Colonial building of the kind that would be an entirely fa-

miliar and a welcome sight to a man living towards the end of the eighteenth century were he to set foot into it today.

The house stands on a hill which was once part of a farm. During the War for Independence, this location was the headquarters of a Colonial Army. In fact, "Mad" Anthony Wayne's own headquarters stood near this site, and the Battle of Stony Point (1779) was fought a few miles away. Most likely, the building restored by Mr. W. was then in use as a fortified roadhouse, used both for storage of arms, ammunitions, and food supplies, and for the temporary lodging of prisoners.

After the house passed from the hands of the Abrams family in the earlier part of the last century, a banker named Dixon restored the farm and the hill, but paid scant attention to the house itself. By and by, the house gave in to the ravages of time and weather. A succession of mountain people made it their living quarters around the turn of the century, but did nothing to improve its sad state of disrepair. When Mr. W. took over, only the kitchen and a small adjoining room were in use; the rest of the house was filled with discarded furniture and other objects. The upstairs was divided into three tiny rooms and a small attic, which disgorged bonnets, hoopskirts, and crudely carved wooden shoe molds and toys, dating from about the Civil War period.

While the house was being reconstructed, Mr. W. was obliged to spend nights at a nearby inn, but would frequently take naps during the day on an army cot upstairs. On these occasions he received distinct impressions of "a Revolutionary soldier" being in the room.

Mr. W.'s moving in, in the spring of 1942, touched off the usual country gossip, some of which later reached his ears. It seemed that the house was haunted. One woman who had lived in the place told of an "old man" who frightened the children, mysterious knocks at the front door, and other mysterious happenings. But none of these reports could be followed up. For all practical purposes, we may say that the phenomena started with the arrival of Mr. W.

THE MANIFESTATIONS

Though Mr. W. was acutely sensitive to the atmosphere of the place from the time he took over, it was not until 1944 that the manifestations resulted in both visible and audible phenomena. That year, during an afternoon when he was resting in the front room downstairs, he was roused by a violent summons to the front door, which has a heavy iron knocker. Irritated by the intrusion when no guest was expected, he called "Come in!" then went to the front door and found no one there.

About this time Mr. W.'s butler,

J., remarked to his employer that the house was a nice place to stay in "if they would let you alone." Questioning revealed that J., spending the night in the house alone, had gone downstairs *three times* during the night to answer knocks at the front door. An Italian workman named P., who did some repairs on the house, reported sounds of someone walking up the stairs in mid-afternoon "with heavy boots on," at a time when there definitely was no one else in the place. Two occasional guests of the owner also were disturbed, while reading in the living room, by the sound of heavy footsteps overhead.

In 1950 Mr. W. and his secretary, Mr. G., were eating around 7 P.M. in the kitchen, which is quite close to the front door. There was a sharp rap at the door. G. opened it and found nobody there. In the summer of 1952, when there were guests downstairs but no one upstairs, sounds of heavy thumping were heard from upstairs, as if someone had taken a bad fall.

Though Mr. W., his butler, and his guests never saw or fancied they saw any ghostly figures, the manifestations did not restrict themselves to audible phenomena. Unexplainable dents in pewter pieces occurred from time to time. A piece of glass in a door pane, the same front door of the house, was cracked but remained solidly in place for some years. One day it was missing and could not be located in the hall indoors, nor outside on the porch. A week later this four-by-four piece of glass was accidentally found resting on a plate rail eight feet above the kitchen floor. How it got there is as much of a mystery now as it was then.

On one occasion, when J. was cleaning the stairs to the bedroom, a picture that had hung at the top of the stairs for at least two years tumbled down, almost striking him. A woman guest who had spent the night on a daybed in the living room, while making up the bed next morning was almost struck by a heavy pewter pitcher which fell ("almost as if thrown at her") from a bookshelf hanging behind the bed. There were no unusual vibrations of the house to account for these things.

On the white kitchen wall there are heavy semi-circular black marks where a pewter salt box, used for holding keys, has been violently swung back and forth. A large pewter pitcher, which came into the house in perfect condition, now bears five heavy imprints, four on one side, one on the other. A West Pointer with unusually large hands fitted his own four fingers and thumb into the dents.

Other phenomena include the gripping chills felt from time to time by Mr. W. and his more sensitive guests. These chills, not to be confused with draughts, were felt in all parts of the house by Mr. W. when alone. They took the form of a sudden paralyzing cold, as distinct as a

cramp. Such a chill once seized Mr. W. when he had been ill and gone to bed early. Exasperated by the phenomenon, he unthinkingly called out aloud, "Oh, for God's sake, let me alone!" The chill abruptly stopped.

But perhaps the most astounding incident took place in November 1952, only a few days before the rescue circle met at the house.

Two of Mr. W.'s friends, down-to-earth men with no belief in the so-called supernatural, were week-end guests. Though Mr. W. suggested that they both spend the night in the commodious studio about three hundred feet from the main house, one of them insisted on staying upstairs in the "haunted" room. But Mr. W. persuaded him to leave the electric lights on.

An hour later, the pajama-clad man came rushing down to the studio, demanding that Mr. W. put an end to his pranks. The light beside his bed was blinking on and off. All other lights in the house were burning steadily.

Assured that this might be caused by erratic power supply and that no one was playing practical jokes, the guest returned to the main house. But an hour or so later, he came back to the studio and spent the rest of the night there. In the morning he somewhat sheepishly told that he had been awakened from a sound sleep by the sensation of someone slapping him violently in the face. Sitting bolt upright in bed, he noticed that the shirt he had hung on the back of a rocking chair was being agitated by the "breeze." Though admitting that this much *might* have been pure imagination, he also seemed to notice the chair gently rocking. Since all upstairs windows were closed, there definitely was no "breeze."

"The sensation described by my guest," Mr. W. remarked, "reminded me of a quotation from one of Edith Wharton's ghost stories. Here is the exact quote:

> Medford sat up in bed with a jerk which resembles no other. Someone was in his room. The fact reached him not by sight or sound . . . but by a peculiar faint disturbance of the invisible currents that enclose us.

Many people in real life have experienced this sensation. I myself had not spent a night alone in the main house in four years. It got so that I just couldn't take it. In fact, I built the studio specifically to get away from staying there. When people have kidded me about my 'haunted house,' my reply is, would I have spent so much time and money restoring the house, *and then build another house to spend the night in,* if there had not been some valid reason?"

On many previous occasions, Mr. W. had remarked that he had a feeling that someone was trying "desperately" to get *into* the house, as if for refuge. The children of an earlier tenant had mentioned some agitation "by the lilac bush" at the

corner of the house. The original crude walk from the road to the house, made of flat native stones, passed this lilac bush and went to the well, which, according to local legend, was used by soldiers in Revolutionary times.

"When I first took over the place," Mr. W. observed, "I used to look out of the kitchen window twenty times a day to see who was at the well. Since the old walk has been replaced by a stone walk and driveway, no one could now come into the place without being visible for at least sixty-five feet. Following the reconstruction, the stone wall blocking the road was torn down several times at the exact spot where the original walk reached the road."

In all the disturbances which led to the efforts of the rescue circle, this observer seemed to detect one common denominator. Someone was attempting to get into the house, and to call attention to something. Playing pranks, puzzling people, or even frightening them, were not part of the "ghost's" purpose; they were merely his desperate devices for getting attention, attention for something he very much wanted to say.

THE INVESTIGATION

On a bleak and foreboding day in November 1952, the little group comprising the rescue circle drove out into the country for the sitting. They were accompanied by Dr. L., a prominent Park Avenue psychiatrist and psychoanalyst, and of course by Mr. W., the owner of the property.

The investigation was sponsored by Parapsychology Foundation, Inc., of New York City. Participants included Mrs. Eileen J. Garrett; Dr. L., whose work in psychiatry and analysis is well known; Miss Lenore Davison, assistant to Mrs. Garrett, who was responsible for most of the notes taken; Dr. Michel Pobers, Secretary-General of the Parapsychology Foundation; and the writer, who is both a newspaperman and a psychical experimenter.

The trip to the Rockland County home of Mr. W. took a little over an hour. The house stands atop a wide hill, not within easy earshot of the next inhabited house, but not too far from his own "cabin" and two other small houses belonging to Mr. W.'s estate. The main house, small and compact, represents a perfect restoration of Colonial American architecture.

A plaque in the ground at the entrance gate calls attention to the historical fact that General Wayne's headquarters at the time of the Battle of Stony Point, 1779, occupied the very same site. Mr. W.'s house was possibly part of the fortification system protecting the hill, and no doubt served as a stronghold in the war of 1779 and in earlier wars and campaigns fought around this part of the country. One feels the history of many generations clinging to the place.

THE TRANCE BEGINS

We took our places in the upstairs bedroom, grouping ourselves so as to form an imperfect circle around Mrs. Garrett, who sat in a heavy, solid wooden chair with her back to the wall and her face toward us.

The time was 2:45 P.M. and the room was fully lit by ample daylight coming in through the windows.

After a moment, Mrs. Garrett placed herself in full trance by means of autohypnosis. Quite suddenly her own personality vanished, and the medium sank back into her chair completely lifeless, very much like an unused garment discarded for the time being by its owner. But not for long. A few seconds later, another personality "got into" the medium's body, precisely the way one dons a shirt or coat. It was Uvani, one of Mrs. Garrett's two spirit guides who act as her control personalities in all of her experiments. Uvani, in his own lifetime, was an East Indian of considerable knowledge and dignity, and as such he now appeared before us.

As "he" sat up—we shall refer to the distinct personalities now using the "instrument" (the medium's body) as "he" or "him"—it was obvious that we had before us a gentleman from India. Facial expression, eyes, color of skin, movements, the folded arms, and the finger movements that accompanied many of his words, were all those of a native of India. As Uvani addressed us, he spoke in perfect English, except for a faltering word now and then or an occasional failure of idiom, but his accent was typical.

At this point, the tape recording faithfully took down every word spoken. The transcript given here is believed to be complete, and is certainly so where we deal with Uvani, who spoke clearly and slowly. In the case of the ghost, much of the speech was garbled because of the ghost's unfortunate condition; some of the phrases were repeated several times, and a few words were so badly uttered that they could not be made out by any of us. In order to present only verifiable evidence, this writer has eliminated all such words, and reports here nothing which was not completely understandable and clear. But at least seventy per cent of the words uttered by the ghost, and of course all of the words of Uvani, are on record. The tape recording is supplemented by Miss Davison's exacting transcript, and in the final moments her notes replace it entirely.

UVANI: It is I, Uvani. I give you greetings, friends. Peace be with you, and in your lives, and in this house!

DR. L.: And our greetings to you, Uvani. We welcome you.

UVANI: I am very happy to speak with you, my good friend. (*Bowing to Dr. L.*) You are out of your native element.

DR. L.: Very much so. We have not spoken in this environment at all before . . .

UVANI: What is it that you would have of me today, please?

DR. L.: We are met here as friends

of Mr. W., whose house this is, to investigate strange occurrences which have taken place in this house from time to time, which lead us to feel that they partake of the nature of this field of interest of ours. We would be guided by you, Uvani, as to the method of approach which we should use this afternoon. Our good friend and instrument [Mrs. Garrett] has the feeling that there was a personality connected with this house whose influence is still to be felt here.

UVANI: Yes. I would think so. I am confronted myself with a rather restless personality. In fact, a very strange personality, and one that might appear to be in his own life perhaps not quite of the right mind—I think you would call it.

I have a great sense of agitation. I would like to tell you about this personality, and at the same time draw your attention to the remarkable—what you might call—atmospherics that he is able to bring into our environment. You, who are my friend and have worked with me very much, know that when I am in control we are very calm—yes? Yet it is as much as I can do to maintain the control, as you see—for such is the atmosphere produced by this personality, that you will note my own difficulty to restrain and constrain the instrument. (*The medium's hand shakes in rapid palsy. Uvani's voice trembles.*) This one, in spite of me, by virtue of his being with us brings into the process of our field of work a classical palsy. Do you see this?

DR. L.: I do.

UVANI: This was his condition, and that is why it may be for me perhaps necessary (*terrific shaking of medium at this point*) to ask you to — deal — with this — personality yourself — while I withdraw — to create a little more quietude around the instrument. Our atmosphere, as you notice, is charged . . . You will not be worried by anything that may happen, please. You will speak, if you can, with this one — and you will eventually return the instrument to my control.

DR. L.: I will.

UVANI: Will you please to remember that you are dealing with a personality very young, tired, who has been very much hurt in life, and who was, for many years prior to his passing, unable — how you say — to think for himself. Now will you please take charge, so that I permit the complete control to take place . . .

Uvani left the body of the medium at this point. For a moment, all life seemed gone from it, as it lay still in the chair. Then, suddenly, another personality seemed to possess it. Slowly, the new personality sat up, hands violently vibrating in palsy, face distorted in extreme pain, eyes blinking, staring, unable to see anything at first, looking straight through us all without any sign of recognition. All this was accompanied by increasing inarticulate outcries, leading later into halting, deeply emotional weeping.

For about ten seconds, the new personality maintained its position in the chair, but as the movements of the hands accelerated, it suddenly leaned over and crashed to the floor, narrowly missing a wooden chest nearby. Stretched out on the floor before us, he kept uttering inarticulate sounds for perhaps one or two minutes, while vainly trying to raise himself from the floor.

One of Dr. L.'s crutches, which he uses when walking about, was on the floor next to his chair. The entity seized the crutch and tried to raise himself with its help, but without success. Throughout the next seconds, he tried again to use the crutch, only to fall back onto the floor. One of his legs, the left one,

The Haunted House in Rockland County

continued to execute rapid convulsive moments typical of palsy. It was quite visible that the leg had been badly damaged. Now and again he threw his left hand to his head, touching it as if to indicate that his head hurt also.

DR. L.: We are friends, and you may speak with us. Let us help you in any way we can. We are friends.

ENTITY. Mhh—mhh—mhh—(*inarticulate sounds of sobbing and pain*).

DR. L.: Speak with us. Speak with us. Can we help you? (*More crying from the entity.*) You will be able to speak with us. Now you are quieter. You will be able to talk to us. (*The entity crawls along the floor to Mr. W., seems to have eyes only for him, and remains at W.'s knee throughout the interrogation. The crying becomes softer.*) Do you understand English?

ENTITY: Friend . . . friend . . . friend. Mercy . . . mercy . . . mercy . . . (*The English has a marked Polish accent, the voice is rough, uncouth, bragging, emotional.*) I know . . . I know . . . I know . . . (*pointing at Mr. W.*)

DR. L.: When did you know him before?

ENTITY: Stones . . . stones . . . Don't let them take me!

DR. L.: No, we won't let them take you.

ENTITY: (*More crying*) Talk . . .

MR. W.: You want to talk to me? Yes, I'll talk to you.

ENTITY: Can't talk . . .

MR. W.: Can't talk? It is hard for you to talk?

ENTITY: (*Nods*) Yes.

DR. L.: You want water? Food? Water?

ENTITY: (*Shakes head*) Talk! Talk! (*To Mr. W.*) Friend? You?

MR. W.: Yes, friend. We're all friends.

ENTITY: (*Points to his head, then to his tongue*) Stones . . . no?

DR. L.: No stones. You will not be stoned.

ENTITY: No beatin'?

DR. L.: No. you won't be stoned, you won't be beaten.

ENTITY: Don't go!

MR. W.: No, we are staying right here.

ENTITY: Can't talk . . .

MR. W.: You can talk. We are all friends.

DR. L.: It is difficult with this illness that you have, but you can talk. Your friend there is Mr. W. And what is your name?

ENTITY: He calls me. I have to get out. I cannot go any further. In God's name I cannot go any further. (*Touches Mr. W.*)

MR. W.: I will protect you. (*At the word "protect" the entity sits up, profoundly struck by it.*) What do you fear?

ENTITY: Stones . . .

MR. W.: Stones thrown at you?

DR. L.: That will not happen again.

ENTITY: Friends! Wild men . . . you know . . .

MR. W.: Indians?

ENTITY: No.

DR. L.: White men?

ENTITY: Mh . . . Teeth gone—(*shows graphically how his teeth were kicked in*).

MR. W.: Teeth gone.

DR. L.: They knocked your teeth out?

ENTITY: See? I can't . . . Protect me!

MR. W.: Yes, yes. We will protect you. No more beatings, no more stones.

DR. L.: You live here? This is your house?

ENTITY: (*Violent gesture, loud voice*) No, oh no! I hide here.

MR. W.: In the woods?

ENTITY: Cannot leave here.

DR. L.: Whom do you hide from?

ENTITY: Big, big, strong . . . big, big, strong . . .

DR. L.: Is he the one that beat you?

ENTITY: (*Shouts*) All . . . I know . . . I know . . . I know . . .

DR. L.: You know the names?

ENTITY: (*Hands on Mr. W.'s shoulders*) Know the plans . . .

DR. L.: They tried to find the plans, to make you tell, but you did not tell? And your head hurts?

ENTITY: (*Just nods to this*) Ah . . . ah . . .

DR. L.: And you've been kicked, and beaten, and stoned. (*The entity nods violently*)

MR. W.: Where are the plans?

ENTITY: I hid them . . . far, far . . .

MR. W.: Where did you hide the plans? We are friends, you can tell us.

ENTITY: Give me map.

(*The entity is handed note pad and ballpoint pen, which he uses in the stiff manner of a quill.*) [The drawing, showing the unsteady and vacillating lines of a palsy sufferer, is on hand.]

ENTITY: In your measure . . . Andreas hid . . . (*drawing*)

MR. W.: Where the wagon house lies?

ENTITY: A house . . . not *in* the house . . . timber house . . . log . . .

MR. W.: Loghouse?

ENTITY: (*Nods*) Plans . . . loghouse . . . under . . . under . . . stones . . . fifteen . . . log . . . fifteen stones . . . door . . . plans — for whole shifting of . . .

MR. W.: Of ammunitions?

ENTITY: No . . . men *and* ammunitions . . . plans — I have for French . . . I have plans for French . . . plans I have to deliver to loghouse . . . right where sun strikes window . . .

DR. L.: Fifteen stones from the door?

ENTITY: Where sun strikes the window . . . Fifteen stones . . . under . . . in loghouse . . . There I have put away . . . plans . . . (*agitated*) Not take again!

MR. W.: No, no, we will not let them take you again. We will protect you from the English.

ENTITY: (*Obviously touched*) No one ever say—no one every say—I will protect you . . .

MR. W.: Yes, we will protect you. You are protected now for always.

ENTITY: Don't send me away, no?

DR. L.: No, we won't send you away.

ENTITY: Protect . . . protect . . . protect . . .

DR. L.: You were not born in this country?

ENTITY: No.

DR. L.: You are a foreigner?

ENTITY: (*Hurt and angry, shouts*) Yeah . . . dog! They call me dog. Beasts!

DR. L.: Are you German? (*The entity makes a disdainful negative gesture.*) Polish?

ENTITY: Yes.

DR. L.: You came here when you were young?

ENTITY: (*His voice is loud and robust with the joy of meeting a countryman*) Das . . . das . . . das! Yes . . . brother? Friends? Pole? Polski, yeah?

MR. W.: Yes, yes.

ENTITY: (*Throws arms around W.*) I hear . . . I see . . . like . . . like brother . . . like brother . . . Jilitze . . . Jilitze . . .

MR. W.: What is your name?

ENTITY: Gospodin! Gospodin! [Polish for "Master."]

MR. W.: What's the name? (*In Polish*) Zo dje lat?

ENTITY: (*Touching Mr. W.'s face and hands as he speaks*) Hans? Brother . . . like Hans . . . like Hans . . . me Andre—you Hans.

MR. W.: I'm Hans?

ENTITY: My brother . . . he killed too . . . I die . . . I die . . . die . . . die . . .

MR. W.: Where? At Tappan? Stony Point?

ENTITY: Big field, battle. Noise, noise. Big field. Hans like you.

MR. W.: How long ago was this battle?

ENTITY: Like yesterday . . . like yesterday . . . I lie here in dark night . . . bleed . . . call Hans . . . . call Hans . . . Polski?

MR. W.: Did you die here?

ENTITY: Out there . . . (*pointing down*) Say again . . . protect, friend . . . (*points at himself*) Me, me . . . you . . . Andreas? You like Hans . . . . friend, brother . . . You . . . Andreas?

DR. L.: Do you know anything about dates?

ENTITY: Like yesterday. English all over. Cannot . . . they are terrible . . . (*hits his head*)

DR. L.: You were with the Americans?

ENTITY: No, no.

DR. L.: Yankees?

ENTITY: No, no. Big word . . . Re . . . Re . . . Republic . . . Republic . . . (*drops back to the floor with an outcry of pain*)

DR. L.: You are still with friends. You are resting. You are safe.

ENTITY: Protection . . . protection the stars in the flag . . . the stars in the flag . . . Republic . . . they sing . . .

DR. L.: How long have you been hiding in this house?

ENTITY: I go to talk with brother later . . . Big man say, you go away, he talk now . . . I go away a little, he stays . . . he talk . . . he here part of the time. . . .

By "big man" the entity was referring to his guide, Uvani. The entity rested quietly, becoming more and more lifeless on the floor. Soon all life appeared to be gone from the medium's body. Then Uvani returned, took control, sat up, got back up into the chair without trouble, and addressed us in his learned and quiet manner as before.

UVANI: (*Greeting us with bended arms, bowing*) You will permit me. You do not very often find me in such surroundings. I beg your pardon. Now let me tell to you a little of what I have been able to ascertain. You have here obviously a poor soul who is unhappily caught in the memory of perhaps days or weeks or years of confusion. I permit him to take control in order to let him play out the fantasy . . . in order to play out the fears, the difficulties . . . I am able thus to relax this one. It is then that I will give you what I see of this story.

He was obviously kept a prisoner of . . . a hired army. There had been different kinds of soldiers from Europe brought to this country. He tells me that he had been in other parts of this country with French troops, but they were friendly. He was a friend for a time with one who was friendly not only with your own people, but with Revolutionary troops. He seems, therefore, a man who serves a man . . . a mercenary. He became a jackboot for all types of men who have fought, a good servant. He is now here, now there.

He does not understand for whom he works. He refers to an Andre, with whom he is for some time in contact, and he likes this Andre very much because of the similar name . . . because he is Andre(w)ski. There is this similarity to Andre. It is therefore he has been used,

as far as I can see, as a cover-up for this man. Here then is the confusion.

He is caught two or three times by different people because of his appearance—he is a "dead ringer" . . . a double. His friend Andre disappears, and he is lost and does what he can with this one and that one, and eventually he finds himself in the hands of the British troops. He is known to have letters and plans, and these he wants me to tell you were hidden by him due east of where you now find yourselves, in what he says was a temporary building of sorts in which were housed different caissons. In this there is also a rest house for guards. In this type kitchen he . . . he will not reveal the plans and is beaten mercilessly. His limbs are broken and he passes out, no longer in the right mind, but with a curious break on one side of the body, and his leg is damaged.

It would appear that he is from time to time like one in a coma—he wakes, dreams, and loses himself again, and I gather from the story that he is not always aware of people. Sometimes he says it is a long dream. Could it therefore be that these fantasies are irregular? Does he come and go? You get the kind of disturbance—"Am I dreaming? What is this? A feeling that there is a tempest inside of me . . . " So I think he goes into these states, suspecting them himself. This is his own foolishness . . . lost between two states of being.

(*To Mr. W., who is tall and blue-eyed*) He has a very strong feeling that you are like his brother, Sahib. This may account for his desire to be near you. He tells me, "I had a brother and left him very young, tall, blue-eyed," and he misses him in a battlefield in this country.

Now I propose with your prayers and help to try to find his brother for him. And I say to him, "I have asked for you protection, where you will not be outcast, degraded, nor debased, where you will come and go in freedom. Do as your friends here ask. In the name of that God and that faith in which you were brought up, seek salvation and mercy for your restlessness. Go in peace. Go to a kindlier dream. Go out where there is a greater life. Come with us—you are not with your kind. In mercy let us go hand in hand."

Now he looks at me and asks, "If I should return, would he like unto my brother welcome me?" I do not think he will return, but if you sense him or his wildness of the past, I would say unto you, Sahib, address him as we have here. Say to him, "You who have found the God of your childhood need not return." Give him your love and please with a prayer send him away.

May there be no illness, nor discord nor unhappiness in this house because he once felt it was his only resting place. Let there indeed be peace in your hearts and let there be understanding between here and there. It is such a little way, although it looks so far. Let us then in our daily life not wait for this grim experience, but let us help in every moment of our life.

Mr. W. was softly repeating the closing prayer. Uvani relinquished control, saying, "Peace be unto you. . . . Until we meet again." The medium fell back in the chair, unconscious for a few moments. Then her own personality returned.

Mrs. Garrett rose from the chair, blinked her eyes, and seemed none the worse for the highly dramatic and exciting incidents which had taken place around her—none of which she was aware of. Every detail of what had happened had to be told to Mrs. Garrett later, as the trance state is complete and no memory whatsoever is retained.

It was 2:45 P.M. when Mrs. Garrett went into trance, and 4:00 P.M. when the operation came to an end. After some discussion of the events of the preceding hour and a quarter, mainly to iron out differing impressions received by the participants

we left Mr. W.'s house and drove back to New York.

On December 2, 1952, Mr. W. informed the writer that "the atmosphere about the place does seem much calmer." It seems reasonable to assume that the restless ghost has at last found that "sweeter dream" of which Uvani spoke.

IN CASES of this nature, where historical names and facts are part of the proceedings, it is always highly desirable to have them corroborated by research in the available reference works. In the case of *"The Ghost of Ash Manor"* (*Tomorrow,* Autumn 1952) this was comparatively easy, as we were dealing with a personality of some rank and importance in his own lifetime. In this case, however, we are dealing with an obscure immigrant servant, whose name is not likely to appear in any of the regimental records available for the year and place in question. In fact, extensive perusal of such records shows no one who might be our man. There are many enlisted men with the name Andreas serving in the right year and in the right regiment for our investigation, but none of them seems to fit.

And why should it? After all, our Andrewski was a very young man of no particular eminence, who served as ordinary jackboot to a succession of Colonial soldiers, as Uvani and he himself pointed out.

The search for Andreas' brother Hans was almost as negative. Pursuing a hunch that the Slavic exclamation "Jilitze . . . Jilitze . . ." which the ghost made during the interrogation, might have been "Ulica . . . Ulica . . ." this writer found that a Johannes Ulick (Hans Ulica could be spelled that way) did indeed serve in 1779 in the Second Tryon County Regiment, but he may or may not have been the right man.

The "fifteen stones to the east" to which the ghost referred as the place where he hid the plans, may very well have been the walk leading from the house to the loghouse across the road. Some of these stone steps are still preserved, as can be seen in the photograph filed with the case. What happened to the plans, we shall never know. They were probably destroyed by time and weather, or were found and deposited later in obscure hands. No matter which—it is no longer of concern to anyone.

As of this writing, January 1953, no further disturbances of any kind have been noted, though Mr. W.'s butler feels that "someone is still around." There may well be other tragic vibrations still persisting about the place. After all, a succession of previous owners must have lived out a good many dramatic incidents. Mr. W. himself, however, is content that whatever caused the original disturbances is gone.

As colorful and various as the eternal gypsies themselves are the witchcraft, symbolic rites and magical zoology that are their medicine.

GYPSY MAGIC MEDICINE

by JOHN O'BRIEN

SCHOLARS in the field of world medicine find gypsy remedies woven like an unbroken and seemingly imperishable thread into the histories of the people of England and the Balkans, as well as Germany, Greece, and Spain. Gypsy cures are recorded in contemporary news items and they are inscribed on parchment manuscripts dating back thousands of years.

This historical testimony on gypsy medicine calls for something more than a cursory glance into its practices. Sickness among the gypsies, as among all people living close to nature, is ascribed to demonic forces. Gypsy myths bearing on the origin of life and human beings are sexual in character, comparable in many respects to Egyptian, Chinese, South Pacific, and other myths on this theme.

Although the belief that sickness is the work of evil spirits or is caused by demoniacal possession is common to all gypsies, the remedies vary according to locale and can be divided into numerous categories, the most prevalent of which are witchcraft, symbolic rites, and magic zoology.

Specific practices of magic, love-spells, soothsaying, divination, and the like, may be found among many diverse and widely scattered peoples. Sometimes these practices are indigenous and are preserved by the lower strata of the population long after they have died out among the upper caste; sometimes they develop as a result of symbiosis, with nomadic peoples bringing them to other lands and peoples. The gypsies, especially in Hungary, are noteworthy examples of this process of acculturation.

Christianity came relatively late (about 1000, with St. Stephen) to Hungary, and only after a bitter struggle. Hence the persistence and prevalence of many pagan practices among Hungarian gypsies. In the court records of Hungarian witch-

craft trials, we find the accused often declaring: ". . . Then an old gypsy woman came to me. . . ." Many practices that came to light in these witchcraft trials originated in India and came to Europe by way of the gypsies. Many ingredients of witches' ointments, such as *datura stramonium,* are of gypsy origin.

The power to employ charms is chiefly vested in the female gypsies. As with many ancient rites, a certain amount of everyday medical learning is discernible in these charms. It is easily understood, therefore, how these wise women are respected not only by their own people, but also by the neighboring country people to whom they sell, at very high prices, various miraculous salves against fever and other sicknesses.

HEALING AND MAGIC

The Hungarian gypsy "medicine woman" carefully studies the needs of her clientele and constantly tries to improve her "techniques" of magic. Among beliefs and practices still widespread in the Hungarian countryside are the use of parts of a corpse, such as the severed fingers of stillborn children, the use of frog and toad bones piled up in a heap, and the belief that virgins' urine is effective against epilepsy.

The use of the magic number 9 (3 x 3) is prevalent among Hungarian gypsies. The "golden finger" in gypsy chiromancy is called the "health finger"; this same name appears among the North American Indians, and goes back to a Roman origin.

Visiting illness or destruction upon enemies by the magic use of bewitched dolls exists in every part of the world. Something of the despised individual—a hair, fingernail, some saliva, or clothing—is attached to the doll. Then, following the pronouncing of the proper magic phrases, a needle is inserted into the doll right where the hated one is to be made mortally ill.

Serbian gypsies fall into three main groups: the *cergari,* who live in tents or huts; the *kovaci,* who are smiths and live in attractive little houses; and a third group of gypsy musicians, who are great favorites among the Yugoslav population. Although that country has many excellent doctors and good hospitals, a large part of the population still prefers to use gypsy "medicine women" to cure their illnesses. Others, who go to doctors, also "find it well" to visit gypsy medicine women.

Medicine and magic are closely linked among these people. In abortions, the insertion of a needle into the uterus is very common; so is sitting on a hot slate, or taking a footbath in a strong salt-water or lye solution. The best method, however, is held to be the drinking of a gypsy potion, the ingredients of which are kept a close secret. This potion seems to contain, among other things, cloves, ginger, nutmeg, sage, rue, and mint.

Skin ailments are often treated with *siricika,* which seems to be a kind of quicksilver mixture; also, amulets often are worn against such diseases. For stomach ailments, black Turkish coffee is drunk out of little cups; the gypsy woman then reads the origin, cause, and probable development of the sickness from the coffee grounds.

To cure gout, garlic is chopped up together with red pepper and the whites from seven eggs. All this is wrapped in a linen cloth, which is then swathed around the feet. Swellings are cured by grated radishes and potatoes, seasoned with oil and pepper and placed on the swelling.

T. W. Thompson writes in the *Journal of the Gypsy Lore Society:* "Critical examination of the gypsy remedies, which are mostly herbal, will probably show that some can be justified in the light of modern knowledge, but that a good many, a majority perhaps, rest on the exploded 'doctrine of signatures,' which asserted that plants and minerals indicated by their external characteristics the diseases for which Nature had intended them as remedies."

A widespread gypsy practice for getting rid of disease is known as symbolic transference and symbolic rebirth. Thompson relates some instances of this practice among British gypsies: "Lavinia Boswell," he writes, "knew a gypsy, one of the Lovells, who suffered a great deal from asthma until he caught a trout alive, breathed three times into its mouth, and then put it back into the water, after which he was perfectly well. Her own father, troubled by ague once, enclosed a spider in a little silken bag and wore it next to his skin. As the spider died, the ague left him. For the cure of whooping cough, which of all the childhood ailments is the one most commonly treated by subjecting the sufferer to a fictitious rebirth, Lias Boswell recommended passing the child seven times over and under a long trailing shoot of brier or bramble grown into the ground at what should have been its free end, or nine times over and under a donkey's body."

MAGIC ZOOLOGY

Curiously, the animal most feared by gypsies is the weasel. They call it *phurdini* (the blower). This playful, fearless little animal usually gets on its hind legs when threatened by humans, and stoutly blows. Gypsies consider this blowing a very evil omen. If a pregnant women meets a weasel, she is doomed to have a difficult birth and the child faces an unhappy future. Whenever a gypsy caravan meets a weasel, it will alter its route on the premise that many difficulties with the police and authorities may be expected from this encounter. The gypsies then erect a landmark at that spot to warn those who follow and advise them of the altered course. The landmark bears a symbol: three parallel hori-

zontal lines, the longer middle line indicating the new direction.

Should a bride meet a weasel, she will wash herself thoroughly with water, otherwise the marriage will be an unhappy one. If a weasel is killed, it means misfortune for the entire tribe.

Chattering magpies are also considered evil. If they nest near a gypsy camp, they have to be driven off or the camp site changed. On the other hand, the squirrel, otherwise known as the "gypsy cat," brings good luck. A camp set in the shade of a tree peopled with squirrels will have good luck.

Although the bones of frogs and toads, heaped up in piles, are used for all sorts of magic rites, gypsies hold that the frog is unclean and frog's meat is never eaten.

The snake is considered sacred. Meeting a snake means a long and healthy life, but one's good fortune would be appreciably lessened if one should molest a snake. The snake appears often as a stylized ornament, embroidered on gypsy medicine pouches.

SICKNESS MYTHS

The therapeutic use of demon images on belts and tablets is a form of sympathetic magic. They are said to work sympathetically in the case of "like with like," as well as antagonistically in the case of "unlike against unlike."

The Transylvanian gypsies tell how in olden days the queen of the good fairies, the *Keshalyi,* was Ana. She was desired by the evil king of the demons who lived underground, the *Locolico.* A battle to the death ensued between the good and evil fairies; and Ana, to save the good fairies, gave herself in marriage to the king of the evil demons. From this marriage was born *Melalo,* who came into the world as a two-headed bird with dirty-gray feathers.

Melalo is the most feared of the demons, causing murder, rape, and insanity. He is associated with the magpies, hence gypsies view the magpie as an evil-omened bird. That is why gypsy wisewomen rub the back of an insane person with the brain of a dead magpie and bury the corpse of the bird by the edge of a brook. Into the brook where the dead magpie is buried, the medicine women throw two Spanish flies (cantharides) every day for six days, as well as two teeth of a white dog and two frogs. If the sick person does not recover after the sixth day, he is considered incurable.

Another kind of therapy is more rational. For six days the sick person is given Spanish flies, one additional fly on each successive day. He wears against his flesh a belt on which the image of *Melalo* is embroidered in wool. These sickness belts, often replaced by tiny wooden tablets, always carry the image of the sickness-demon in question, and are responsible for many illustrations of sickness-demons found by researchers. After the sick person is

cured, the belts or tablets are either tossed into the water or burned.

The legend states that later the king of the *Locolico* and Ana gave birth to *Poreskoro,* a dreadful self-procreating monster, with four cats' heads, four dogs' heads, and for its tail a winding snake. It is *Poreskoro* and his offspring who causes the worst human epidemics (cholera, plague), as well as the animal plagues. The king, the legend concludes, horrified by this monstrosity of an offspring, set Ana free. Now she dwells alone on the top of a high cliff and only occasionally appears—in the form of a gold-bellied toad.

The old demonology of the Transylvanian gypsies is gradually dying out with the encroachments of modern civilization, but medical men find their sickness myths interesting and comparable to similar views found in the remotest corners of equatorial Africa and the South Sea Islands.

PREGNANCY AND CHILDBIRTH

Sterility is regarded as a great tragedy among gypsy women. Hence the many kinds of magic cures to overcome sterility. By a rising moon, the woman eats grass from the grave of a woman who has died of puerperal fever. Also, cobwebs are gathered, which are then eaten by husband and wife together, while the good fairies, the *Keshalyi,* are invoked in a magic song. The future mother also drinks water in which her husband has spat or tossed glowing coals. Sometimes the husband takes an egg, makes a hole in each end, then blows the contents into the mouth of his wife, who swallows them. Intake through the mouth is a very animistic belief; the magic symbolism is obvious.

During pregnancy the woman must carefully keep her mouth shut when she yawns, so that no demons can enter. Against her bare skin she wears a belt or girdle on which a phallic symbol is embroidered.

When labor pains begin, all knots on the pregnant woman's clothing, as well as on the clothes of all those present, are loosened. This rite is to prevent the umbilical cord from being knotted. A fire is kept constantly lit in front of the tent to keep dangerous demons away. At difficult childbirths, women of the same tribe as the mother-to-be let an egg fall between their thighs and recite a magic prayer. Should the woman die in childbirth, she is buried with one of these eggs under her arm to prevent vampires from sucking the dead person's milk.

After birth, the infant is covered with the coat or some other clothing article of the father; this establishes legitimacy. Placenta and afterbirth are carefully burned to prevent the evil Fates from snatching the child and making a vampire out of it. After leaving her bed, the mother walks among the entrails of a split rooster or hen, according to the child's sex. The meat of the fowl is

then eaten, but only by the women, since it is considered dangerous for men.

When she first goes out again, the mother must place the infant on the earth and step over it three times to prevent evil spirits from coveting it. Then the father must lift the infant and wrap a red thread around its neck. This is his recognition of his paternity.

KEYS TO GYPSY HEALTH

Hungarian gypsies are known for their almost incredible resistance to infectious diseases. In the years 1872-73, Hungary suffered a ravaging epidemic of cholera. The resident or sedentary gypsies were hard hit, whereas the nomadic tent-dwelling gypsies were almost untouched.

The late Archduke Joseph von Hapsburg was a great friend and protector of the gypsies. Once, on his estate, a cow died of anthrax. The carcass was buried and a guard set over it for three days and nights. On the fourth night, the gypsies dug up the carcass and ate it, with no apparent ill effects.

It was on the Archduke's estate also that a gypsy boy was bitten by a carrion fly. He showed symptoms of deadly anthrax on his nose and throat. The boy recovered after a brief treatment at the Budapest Clinic.

As a result of their brawls, gypsies often carry open wounds which, in view of their lack of body hygiene, should become infected. Infection of such wounds is very rare, however.

Some medical authorities suggest that the gypsies' resistance may be due in part to natural selection, since with such a high rate of infant mortality only the strongest children survive. Many specialists today believe that the careful avoidance of infections in children has lessened their resistance to later infection, by leading to a hypofunctioning of reticular endothelial tissues. This theory has been confirmed by experiments on sterilized chicks.

It would seem that the gypsies have built up an active, generalized immunity by constantly living in dirt and filth. Their immunity may also be due to their constant exposure to fresh air, their frequent changes of habitat, their relative isolation from the rest of the population, and their hereditary inbreeding.

The following gypsy song gives a clue to gypsy resistance to illnesses:

Dung and straw the place were
Where my mother bore me.
That is why everyone says
I can never be a "Sir."

SOURCES: Dr. Maxim Bing: "Zur Krankheitsdamonologie der Siebenburgner Zigeuner", etc.
C. J. Belovic: "Von Hielaberglauben der Serbischen Zigeuner" in *Ciba Zeitschrift*, 1936 No. 31.
Journal of the Gypsy Lore Society, London.
C. G. Leland: *Gypsy Sorcery*, T. Fischer Unwin, London 1841.

Bloody sweats are infrequent but not unknown to medical science. The extraordinary element in the case of Natuzza Evolo is the phenomenon of *hemography*, writing in blood.

When the blood is wiped away with a cloth or handkerchief, writings in Latin, phrases from the Bible, and religious designs such as crosses, wafers, monstrances, and figures in prayer are imprinted upon the cloth.

WRITING IN BLOOD

THE HEMOGRAPHIC phenomena of Natuzza Evolo constitute an astonishing story, yet one which has attracted surprisingly little attention throughout the world.

Natuzza Evolo was born on August 23, 1924. Her parents were of limited circumstances, but mentally and physically healthy. The village doctor has attested that despite their difficult existence, Natuzza and her brothers always enjoyed good health.

In 1938, when she was fourteen, Natuzza noticed that her foot was bleeding, although she couldn't recall having cut it in any way. Some days later this phenomenon recurred. Still later it manifested itself in several other parts of her body, and from then on the bleeding recurred periodically.

About a year later, on June 29, 1939, the day Natuzza was confirmed, the first hemographic manifestations occurred. During the ceremony she felt extremely warm. Returning home, she noticed that her shoulders were quite wet, and she went to change her clothing. It was then that she and her family observed that her chemise was imprinted with a *cross in blood*.

From that day on, the bloody sweat was accompanied — though

not always—by the appearance of Latin writings or sacred images imprinted on cloth that came in contact with the blood. One of these inscriptions, in Italian, reads, "Source of joy and holiness. . . ." Others, in Latin, were *"Ego sum pastor bonus," "Venite ad me omnes," "Qui pasciturinter lilia."* Besides designs of wafers and monstrances, it was possible to distinguish such images as a symbolic ladder leading up into paradise, the Madonna of Fatima, crowns of thorns, and praying figures.

At first these signs of hematoidal sweating occurred every two or three days. Then they became less frequent, generally taking place on Sundays and especially during Holy Mass, apparently under the stimulus of intense religious suggestion. The signs, which at first appeared on any part of the body, eventually displayed a partiality for the face and the left side of the breast.

A NEWSPAPER INVESTIGATES

In 1948, when local excitement over the phenomena had become very high, an Italian daily, *Giornale d'Italia,* decided to investigate the story. The newspaper commissioned Professor Lino Businco and Professor Collichelli to go to Paravati and submit Natuzza Evolo to a rigorous and detailed examination in an attempt to formulate a medical opinion regarding her case.

By that time Natuzza had begun to have other manifestations, such as falling into trance, conversing with the dead, emitting nocturnal choruses in many voices. Nevertheless, the investigators found the girl to be an "apparently well-balanced personality." She was rather short in stature, but well formed in body and face, with black curly hair and deep dark eyes.

She was religious in the manner of most peasant women, but gave no indication of mystic exaltation and seemed not at all excited by the unusual gift with which she had been blessed. She had married a worthy young man and had two sons to whom she was devoted. Although her little family was far from well off, she never attempted to profit by her extraordinary gifts.

The investigators arrived at Paravati on Sunday, and during the mass Natuzza sweat blood. They examined her as soon as the service was over, and could detect on her neck two extremely tiny holes, like two rather dilated pores, near which were observed traces of fresh blood that had scarcely clotted. By afternoon these tiny holes had disappeared.

In the brief on-the-spot investigation they had no opportunity to witness a manifestation of the writings in blood. The testimony on this point, however, was extensive and authoritative. Several years earlier Natuzza had been placed under observation in a psychiatric hospital. Notwithstanding the fact that she

was under rigid control, the bloody designs and writings still appeared.

DEFYING NATURAL LAWS

The following significant data is condensed from Professor Businco's report following the visit, dated May 26, 1948.

The phenomenon of Natuzza Evolo is so remarkable it seems incredible. Yet there exists an extensive body of evidence from numerous persons who have stated flatly that they placed their own handkerchiefs on Natuzza's body and removed them after several minutes, covered with writings and designs in blood. This, naturally, while they remained in the presence of Natuzza, and there were rigorous controls.

Accepting, of necessity, the authoritative testimony of witnesses, the phenomena presented by Natuzza Evolo extend from natural foundations irresistibly toward the ambiguous boundaries of the mysterious.

The problem can be summed up in two questions: (1) Why does Natuzza Evolo sweat blood? (2) Why does this blood, when it has dried, produce designs and writings?

The first question is difficult to answer, but it is at least approachable through the modern techniques of medical research. The second query is a less hopeful problem.

For the purpose of arriving at an explanation of the phenomena presented by Natuzza Evolo, a number of illustrious figures in the medical world were questioned. Professor Giuseppe Alberti put forward the theory of a cutaneous weakness with a resulting capillary brittleness, owing to a vitamin deficiency. He does not wish to enter into the subject of the graphic manifestations. Professor Silvestro Baglioni detected the foundation of an impaired physio-vascular mechanism, and advised studying the case on the spot. Professor Gosio also related the bloody sweat to disturbances of the autonomic nervous system, which regulates some phases of circulation.

The most complete interpretation, in a sense, was that of Professor Pende, who attempted to answer both questions.

As for the bloody sweat, Pende declared, we are confronted by a case of impaired capillary function. As for the writing in blood, we are confronted by a phenomenon of a mediumistic or directly spiritualistic nature. Asked to clarify his ideas on this last point, Professor Pende stated that the Church itself admitted, in certain cases, the intervention of benign spirits as the direct cause of certain manifestations inexplicable by common natural laws.

CLINICS AND LABORATORIES

Professor Businco's report states further that Natuzza Evolo was submitted to a careful, objective clinical study. Various investigations employing the resources of the modern

laboratory were completed in Paravati and others in Rome, the latter using samples drawn especially for the purpose.

Inquiries concerning the chief organs and mechanisms of Natuzza Evolo's body substantially confirmed normal organic structure and functional processes. No special impairment was detected in the functioning of the heart, in the respiratory system, digestive apparatus, or elsewhere. This normality was also confirmed by various laboratory tests designed to explore the chemical constants of the blood. The Wasserman test was negative.

The skin was studied with particular attention. It was of pallid complexion, finely enough grained, of normal thickness and moisture. Inflamed or irritated zones on the skin were lacking, as were any signs of alteration induced by traumatic factors. The skin was normally smooth, soft, and velvety to the touch.

Several warts were observed on the hands. The secretions of the sebaceous glands and sweat glands did not reveal any apparent reaction.

THE METAPHYSICAL ASPECT

A careful, precise study was devoted to the neuro-vegetative system.

The medical mind, continues the investigators' report, trained in physiology and physiopathology, is rarely inclined to accept a priori manifestations of a metaphysical character, much less of a miraculous one.

Their acceptance in this case was naturally contingent upon a conviction, based on the testimony of trustworthy persons, that the phenomena which have been described actually existed.

Interest in whatever phenomena might suggest the intervention of biological forces, and a desire to contribute as much as possible to the gathering of positive data on the evidence of phenomena expressed externally by the human body, compelled the investigators to study Natuzza Evolo's blood transudations from the neuro-vegetative point of view.

The case under consideration, they decided, could be said to represent an example of metaphysical phenomenology and neuro-vegetative malfunction.

Professor Businco suggests that the day will come when metaphysics will no longer be regarded as a science by itself, and its manifestations will be capable of an anatomic-functional explanation within the orbit of the organism, even when manifested externally. In this sense, the so-called neuro-vegetative system, regarded in its full significance as a neuro-endocrine-psychic system, is not only a bridge between the inner and the outward, but also a link between the psychic and the metaphysical.

Because of the brevity of the period of observation and the fact that this was the first case of exudation of the blood studied from this point

of view by modern methods, the investigators deliberately refrained from drawing conclusions which might in any way seem premature. For the same reasons they concerned themselves only with the symptomatology of the vascular-nervous system and the metaphysical phenomenology of the subject.

They suggested the hypothesis that the bloody sweats or other phenomena, started long in the past by unknown causes, repeat and will continue to repeat themselves even in the absence of the initial cause, through auto- or heterosuggestion, in an organism which is the carrier of special neuro-vegetative marks.

Such is the case of Natuzza Evolo, and such the phenomena which she represents. Her case remains a mystery. The facts as described here have been gathered, but this constitutes only a first step toward knowledge.

Beyond the limits of the natural world, concludes Professor Businco, there moves and lives an infinite mass of unknown forces. We must look to those forces in order to free ourselves of obscurantist preconceptions, and to affirm once more the essential freedom of the human spirit.

NOTE: Complete medical reports, drafted five years ago and covering the methods of investigating Natuzza Evolo and the results therefrom, are on file in the editorial offices of *Tomorrow*. There is also a handkerchief revealing several of the hemographic symbols described in the text. The editors consulted two prominent Italian psychologists to determine whether recent events had cast any doubt upon the phenomena described. We are assured that in 1953 the results are as baffling as they were in 1948 when the investigation was made. Nothing has occurred to cast suspicion upon the authenticity of the hemographic gifts of Natuzza Evolo.

THE MOST IMPORTANT EVENT of the year for the serious student of occultism is the publication of the first complete translation of the carving on the pyramids at Sakkarch. The translation (one volume) and the commentary (three volumes) by the Rev. Dr. Samuel A. B. Mercer, Professor Emeritus of Egyptology at the University of Toronto provides, among other items, astounding evidence of the Biblical flood.

After the huge literature on the "Search of the Pyramids," based on incomplete or inaccurate translation of the sacred texts going back to 2715 B.C., Dr. Mercer's superb scholarly achievement comes as a milestone in the study of the esoteric traditions in Egypt.

From Germany comes the story of a particularly active poltergeist manifestation that recently upset the home of the mayor of Neudorf, a town near Karlsruhe.

The director of the Institute for Parapsychology and Psychohygiene in Frieburg personally investigated the phenomenon and has written this report of his firsthand observations for *Tomorrow*.

A POLTERGEIST VISITS THE MAYOR

a report

by

PROFESSOR HANS BENDER

I WOULD never have believed it, and to this day I would not believe it if I had not lived through it myself. Had someone related these facts to me, I would have replied, 'You're a fool, you're insane.' Now, during my vacation, I have figured it out in detail: from October 9, when it began, to November 10, when I left for vacation with my wife and son, 116 objects were set in motion."

These are the words of Burgomaster Notheis of Neudorf (County of Bruchsal). On returning from this vacation the burgomaster was capable of an over-all perspective regarding the amazing events that occurred in his home, and gave the following account of the ghosts on a tape recorder.

"It began in the meadow, in the barn and in the yard. [My wife] had vaguely noticed that one day there were two cans standing in front of her kitchen with a broom on top of them. On the following day, there were wooden shoes and a whip. Then it was discovered that the tails of the cows in the barn were tied together and the heavy fodder machine was overturned. On the third day, [I] placed two wheels against the courtyard wall. Two minutes later, they lay in the middle of the courtyard and there was not a living soul to be seen."

Worried, they began asking themselves: "What kind of ghosts are there around here?" Then on October 16, events took a serious, in fact, an alarming turn. Bernhard, their thirteen-year-old son, a latecomer among five older children, gave the following account of what took place in his room.

"After I said my prayers, I got into bed. All of a sudden, I was scared. A kind of mist was coming in through the window. I was as if paralyzed and couldn't shout or turn on the light. Then a pickle jar suddenly fell down from the cupboard and broke into a thousand pieces. The moment it fell, I found my voice again and I cried out."

At this point, the family felt certain that something strange was going on. The burgomaster, who had been a leader of his community for seven years, decided to conduct an official investigation. From that time on, he kept a detailed, minute-by-minute report of all that occurred. Here are a few excerpts from that report:

"October 17: One blanket placed on top of the other, and on it a wash basin with a pitcher. October 22: 3:30 A.M.: A night table overturned. October 22: Two blankets strewn on the floor, a chamber pot placed on top of them. October 25: Five electric light bulbs partially unscrewed, and five sausages stuck in a wine pitcher. 8:45 P.M.: A pomade jar flies off the night table to a corner of the wardrobe. 9:50: The hot-water bottle flies out of the bed. 9:55: The soap container appears in the bed. 10:50: The hot-water bottle flies out of the bed a second time.

"After this, Bernhard and I got out of bed, dressed and went down to a room on the first floor where my wife, my son Alois and his wife were gathered. We remained there until past midnight, and shortly after, my wife and my son Bernhard went back to bed, but we three stayed up to observe what else would take place."

There was more of the same, and what happened in rapid succession during the following two hours shook the five members of this family and caused the usually poised burgomaster to lose his self-control. His lengthy report of this ghost-ridden night concludes:

"1:58 A.M.: A brush flies through space and shatters the window pane. Thereupon my wife and Bernhard got up again, and we all went down to the lower floor, where we remained till the dawn."

THE events of that night, which we shall investigate in the light of the eyewitnesses' testimony, were the climax of the ghostly visitation. The news soon became public knowledge in the village. The burgomaster told the town clerk and town constables of the events that had occurred in his home and asked whether they believed in spirits and witches.

Mayor Notheis and the author in the yard of the mayor's home in Neudorf.

Bernhard, the mayor's youngest son.

The seven items above, among others, were all hurled about the mayor's yard or home by the poltergeist. Bernhard seemed to be the center of the unusual phenomena and for awhile it was believed he caused them.

One of the constables replied that he found it simply impossible to believe it was witchcraft. It was his opinion that: "It can only be someone who is doing this mischief out of spite or as a bad joke."

The police promised their cooperation in clearing up the affair. By this time, curiosity-seekers were coming in ever greater numbers; they were crowded around the house even before dawn. Reporters rushed to the scene and newspapers carried lengthy accounts of the story, buses brought hundreds of people from near and far.

With rumors flying from house to house, the entire village was in an uproar. "Ghosts of the devil," said some, while others maintained that the burgomaster was making the whole thing up. The events were attributed to witches and evil spirits, and people spoke in whispers of the sixth and seventh books of Moses.

Finally, the county council and the health officer invited the Freiburg Institute for Parapsychology and Psychohygiene to investigate the matter. If a matter of psychohygiene — protection of mental health — was involved, it was necessary to make a thorough study of this "mass psychosis" and to clear the matter up.

THIS was not the first ghost case we had been called into. In the summer of 1951 we had looked into the case of a haunted house in the county of Buhl. Before that, we had investigated two ghost reports in Chiemgau, in Lauter and Vachendorf, and one case in Westfalen.

In each of these incidents, the key figure was a young schoolteacher, and we were able to prove that he had induced the phenomena in a semi-conscious state of hysteria similar to sleep-walking. The motive was easy to discern: to frighten the community by means of these alleged "appearances of ghosts," and thereby to gain advantages for himself.

In a scientific investigation of such puzzling events, we always look for and frequently find deliberate fraud. Children and young people are often found in groups of "ghost-seers," and experience has shown that they may stage a hoax by attributing horrible things to an unknown "magic" cause in order to play on the sentiments of people. They may then make use of the sentiments evoked to lead the adults by the nose.

Often, also, ghost-scenes may be the work of shrewd persons who stage them in order to reduce the value of a property they covet, or to scare off unwanted tenants. In cases of noise—rumbling, hammering, or creaking—which is said to be caused by ghosts, natural causes such as rats, loose beams, or waterpipes may be the solution of the mystery. Moreover, mental delusions on the part of an individual or a group of persons frequently take the form of ghosts.

In reports of these occurrences made after the event, memory falsification—especially by unstable and highly imaginative persons — frequently provides a source of deception. If the phenomenon in question occurred long since, it is often impossible to draw any conclusions. In cases where several witnesses report the same thing, caution must be exercised in evaluating even such identical testimony, for constant repetition of the story can produce a common "myth" which does not allow us to draw any conclusions as to the actual events.

Conscious or unconscious deceit, mistaken impressions arising from quite natural causes, mental delusions, and falsification of memory, are the chief arguments raised against the apparition of ghosts. The first task of critical investigation is to examine these "unmasking" explanations, but that by no means disposes of the problem entirely.

NO MATTER how much "healthy common sense" rebels against it, and however heretical it may appear to many responsible-minded individuals, parapsychology does investigate in a matter-of-fact scientific manner, to determine whether a ghost is genuine; that is, whether the reported "poltergeist phenomenon" should or should not be attributed to inexplicable forces that are irreconcilable with our present knowledge of nature.

"By what right," we parapsychologists are asked, "do you consider such absurd things possible?" To that we reply: Since the beginning of human thought, there have been reports of ghosts, all in a surprisingly similar vein. There are references to such phenomena in all countries and cultures. In earlier centuries, they were passionately fought. Yet, despite all resistance, the reports have been constantly reiterated with the self-same details.

Joseph Glanvil, one of the first members of the English Royal Academy, on the basis of his own investigation was convinced of the appearance of a ghost. He begins his report by saying he knows very well ". . . that the present-day world treats all such stories with laughter and derision and is firmly convinced they should be scorned as a waste of time and old wives' tales. . . . May its truth and clarity be as it wills. For the world has drawn the immutable conclusion that witches and ghosts are ridiculous, incredible, fanciful, and impossible things . . . nor is there any testimony at hand sufficient to overcome the stubborn prejudices of the world!"* That was in 1666!

Today, after nearly three hundred years, we have a considerable body of evidence, tabulated and experimentally proved, to answer any such

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* *Sadduceaus Triumphatus, or a full and plain evidence concerning witches and apparitions,* 4th edition, London 1721.

stubborn prejudice. J. B. Rhine, head of the parapsychology laboratory at Duke University, has, with other groups of investigators, proved that freely falling dice can be spiritually influenced so that desired numbers will appear more frequently than might be expected if left to chance. This spiritual nonmechanical effect is called "psychokinesis."

Furthermore, we can point to achievements of so-called "physical" mediums as an analogy with the phenomena of ghosts. The most famous of them — the Scotsman Home, the Italian woman Eusapia Palladino, the American Slade, and more recently, the German Rudi Schneider — have appeared at hotly debated seances before many committees, and have shown phenomena which could not be exposed as trickery. Tables have risen from the floor, musical instruments have played inside cages, likenesses of hands or — in the case of Eusapia — of the face have appeared beyond the range of their bodies.

The most recent publications on the problem of ghosts draw attention to the similarities between the appearances of ghosts and the achievements of these physical mediums.

Emile Tizane* collected over fifty ghost cases based on extensive police reports. Alexis Carrel, author of *Man, the Unknown,* the Belgian writer Maurice Maeterlinck, and the French philosopher Gabriel Marcel, have furnished forewords to the work, and characterize it as an "irrefutable proof of the reality of ghosts."

C. G. Jung, the great Swiss psychotherapist, considers prejudice against ghosts as a symptom of primitive fear of specters. "Even cultured people who should know better," he writes in his introduction to F. Moser's *Spuk: Irrglaube oder Wahrglaube* ("Ghosts: False or True Belief"—1950), where he describes a personal experience with ghosts, "occasionally use the silliest arguments, become illogical, and deny the evidence of their own senses."

IN NEUDORF, where we arrived on November 1, we very much wanted not only to witness the phenomenon with our own senses, but also to obtain objective documents on films and records. That we did not get both was for us, as scientific "ghost-hunters," an experience we must always take into consideration. Laboratory experiments in psychokinesis have shown that when outsiders observe the spiritual influencing of the dice, the falls may revert to the pattern of mere chance. The spiritual forces which seem to play a role here are functions of the unconscious; they are incalculable and easily subject to disturbances. The same seems to hold true for ghosts.

One always observes that the appearances are connected with an individual. In the overwhelming

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* *Tizane: Sur la piste de l'homme inconnu—Les phenomenes de hantise et de possession.* Amiot-Dumont, Paris, 1951.

number of cases, a young person, usually at the beginning of puberty, is the center of the occurrence. Hence we speak of a "person-connected" ghost and distinguish it from the rarer cases of a "place-connected" ghost, wherein a ghost is said to have appeared at various times through the centuries in one and the same place. The history of British castles, for example, is replete with examples of the latter.

In Neudorf, the "ghost-visited" person was Bernhard, the burgomaster's thirteen-year-old son. Whenever anything happened, he was present, even though not in the immediate vicinity. "One thing is clear to me," the burgomaster says, "some things have happened in *my* absence; but nothing has happened as yet in *his* absence. But I am likewise firmly convinced that he is not the one setting the thing in motion." The burgomaster adds — and this is confirmed by his wife and by other witnesses — that the youth often lay in a deep sleep when objects suddenly came flying through the air.

In short, the heart of the investigation was the question as to whether Bernhard had purposely staged the phenomena. Detective methods and psychological methods of investigation were used: close questioning of witnesses, the residents of the house, and outside observers; reconstruction of the vouched-for events; "catch" questions; close scrutiny of the behavior of all the participants during the interview. In this connection, the incorruptible magnetophone performed an important service. I must state frankly that we did not find a single suspicious instance pointing to deliberate or unconscious trickery.

That does not mean that we could produce objective proof, as we might have if we had been able to record the phenomena in question on film and with sound, under conditions that were also independent of the reputation of the scientific observer. I tried this the summer before last in the haunted house near Buhl. Curtains kept on disappearing mysteriously without a trace. So I set up a release-mechanism for an automatic movie camera, and asked the police to keep the room in question under lock and key. If I had then been able to get a picture, this would have constituted objective proof in the most rigid sense of the term. But that did not occur; and soon, to the relief of the sorely-tried residents, the ghost phenomena stopped throughout the whole house. As in the Neudorf case, here too there were no clues to conscious trickery or hysterical, irresponsible behavior.

Must we therefore completely suspend judgment as to genuineness or spuriousness? We are faced with the same situation as the judge who has to pronounce his verdict on the basis of circumstantial evidence. I do not hesitate to affirm that the extensive data accumulated from the questioning of witnesses, from observing their behavior, and from the

over-all impressions of the atmosphere in this "ghost-visited" group of human beings, point in every last detail to the *genuineness* of the phenomenon. Particularly striking is the way in which it tallies with apparently incidental details in other accounts of ghosts, which could only be known to the specialist in the field.

ON THE climactic night of the ghost's apparition, Bernhard and his parents again went to bed shortly after midnight. At 12:35 A.M. an object "like a little grenade suddenly rushed out" of the corner of the oven and whizzed through the room, making a hole as deep as the length of a human fingernail in the hard plaster on the wall. Alois took up the object, a hexagonal screw-bolt. Later, I threw it with all my might against the same place on the wall—only the wallpaper was somewhat notched. "How could Bernhard have done that?" the four witnesses asked. Then "it rained nails," sixteen times in forty-five minutes. They came, as was later shown, from a kitchen cupboard in the basement. The doors were locked. Bernhard and his mother lay in bed; the burgomaster, his son Alois, and the latter's wife, Friedel, were watching.

"Bernhard pulled the covers over his head so as not to be hit," Alois told us in passing, without realizing that he was thereby furnishing us with an important bit of evidence refuting the suspicion that the youth may have thrown them. "The nails fell straight down like little silver fish, but they were not seen until they were about 20 centimeters above the floor covering," the witnesses stated. This peculiarity of falling ghost-objects is found in many reports. "Often, the objects were warm," said the witnesses, including persons who were not members of the immediate household. This also is a widely observed phenomenon, to which Tizane devotes several pages culled from testimony in police files. To him and others, this seems to have some mysterious connection with the fact that spectrally moved objects often penetrate solid bodies — in other words, according to our usual concepts, they must dematerialize and rematerialize themselves.

The burgomaster saw a clothespin climb straight up to the top of the door and then continue to fly at a right angle — that is, not in the trajectory of flight if it had been thrown. Tizane gives a great many examples which show that "objects follow the contours of the furniture, as if they are really being transported." The pattern of the Neudorf apparition also coresponds to Tizane's often made observation that "the phenomenon seldom begins inside the house, as if the invisible force is at first 'afraid' to go inside."

The final act on the worst night of the ghost's visitation was the shattering by a brush of the window-pane in the bedroom. Alois, the

burgomaster's son, had seen the brush still lying outside the kitchen window in the basement at 1:56 A.M., and had again closed the window. Two minutes later, it was whirring through the air on the higher floor. Then the "ghost-visited" people surrendered and spent the rest of the night awake in their living room.

Once I was able to observe the reaction to a similar occurrence that had just taken place. A few minutes before I returned to the house after midnight, a holy-water sprinkler (*aspergillum*) fell to the floor in the parents' bedroom. The whole family and all the relatives present ran excitedly through the whole house to find out where it came from. It seemed to have come up from the sewing room in the basement.

The local priest, a sensible and enlightened man, was luckier than I, he was an eyewitness of one of the phenomena. Waiting for the ghost to appear, together with several other witnesses he was watching Bernhard, who was sitting next to him. Suddenly an object fell in the middle of the adjoining room, the kitchen. It was a finely polished glass with a saint's image on it, which the unknown spirits seem to have ingeniously chosen especially for this demonstration. The glass came from a third room, and all the doors were locked — as the witnesses all confirmed.

One day, while the burgomaster was at a session of the village council, seven objects appeared in sixteen minutes in the kitchen — in the presence of five witnesses, some of them not members of the household. I was able to reconstruct the event down to the tiniest detail by the testimony of witnesses, given completely independent of one another. Three witnesses directly observed how a wooden object suddenly appeared on one wall, rebounded against the wall diagonally opposite, and fell to the floor. "It really looked as though it rushed out of the wall," I was informed by an engineer who had come from outside like a doubting Thomas to get a good laugh from such nonsense. "Bernhard," he assured me, "stood with folded arms in the doorway. He could not have thrown it. Do you believe in witches and spirits, Professor?" He was still deeply shaken as he concluded his testimony concerning the phenomena he had witnessed three days before.

THE burgomaster was in a difficult position. The police felt that there must be a natural cause at the bottom of the affair. Once he reported that a missing moneybag was found tossed at the cross, but that the money was missing. Then they wanted to prefer charges against "person or persons unknown," for now the case obviously seemed to be taking a criminal turn.

Shortly before the family went away for their vacation, an apple brought by one of the burgomaster's

daughters, a nun, was tossed behind the suitcase Herr Nötheis was packing, while his son was beside him polishing shoes. On the apple, his initials "A.N." were cut. A broken-off piece of the letter "A" had been reattached by means of a pin, a third piece was cut off and smeared with soot — and a small kitchen knife was sticking in this farewell present. "So the ghost does apply to Father," the members of the household felt, and they voiced what the burgomaster at bottom had suspected: that some enemies were playing these tricks on him by exploiting his innocent son Bernhard for magical purposes. How it happened, he felt, "goes beyond my human understanding."

After the family returned from vacation, calm was restored — except for two recurrences. During a second visit we were able to subject Bernhard to psychological test methods. "Inner confusion and disturbance which, as a result of too good a regulatory mechanism, cannot be externally expressed" was the diagnosis of a specialist in the field of psychodiagnosis.

In such cases, we also study the personality structure of the entire group of persons involved, for the ghost seems to be connected with this factor. We found out that some sixty years before, the burgomaster's father had likewise reported the apparition of a ghost. He lived in a different house and often came to his neighbors to complain that he was again being plagued by witches. He was called "the witch-master." That was the only point on which the burgomaster withheld the truth from us. Perhaps he had repressed his memory of it; psychological analysis showed that this reaction was a marked characteristic of his personality structure.

Reputation, respectability, and prestige play a decisive role in a man who is so strongly bound to the Church but is nevertheless tormented by self-doubt and by problems which he cannot master because he does not understand them. In other cases, too, where I felt confident that the apparition of a genuine ghost was involved, I have noticed that in a "ghost-visited" group of human beings, behind an apparently orderly facade there is a seething in the depths of their unconscious. One cannot escape the impression that the ghost is an explosive release of this psychic dynamite.

One of the world's greatest living writers describes a psychic experience.

THOMAS MANN'S OCCULT ADVENTURES

by DR. ALEXANDER IMICH

NO ONE acquainted with the phenomenon of physical mediumship who reads Thomas Mann's *The Magic Mountain* can fail to be impressed by his vivid and faithful description of seances. Their "mediumistic reality"—if you will excuse an apparent contradiction—is so convincing that one is forced to assume that the author had enjoyed rare opportunities for firsthand observation of parapsychical miracles.

If, as I suspected, the great novelist had personal experiences with seances, then certainly a statement on his reactions to the phenomena would be most valuable. After all, Thomas Mann has tremendous authority among many intellectuals.

I had been told once by a modern and ultracritical poet, a member of the nonbelieving majority: *"The Magic Mountain* is a cross section of our time. It does not contain purely fictional elements. If Thomas Mann devotes so many pages to the mediumistic phenomena, that means he is convinced of their existence. And I have to change my attitude too."

I decided then to put the question directly to the author. I might thereby even do some good for this new science of parapsychology—poor infant struggling hard for its life. I contacted the author, and in his reply my suppositions were confirmed.

His letter referred to a personal experience with the last famous physical medium, Rudi Schneider, during seances held by the well-known investigator Dr. Albert Freiherr von Schrenck-Notzing in Munich. Mann had described his impressions in a little-known essay entitled *Occult Experiences.*

"During my lifetime," he writes in this essay, "I have remained rather distant from questions of occultism. I was only interested in them in a theoretically sympathetic way, leaving—with a good will—things to take care of themselves."

However, one day he expressed a desire to attend a seance organized by von Schrenck-Notzing, with the famous Rudi as medium. During the seance, Mann was given a task of holding the control: "In an uncomfortable position, bent over, without a back rest, but unconscious of these inconveniences, I held on to Rudi's wrists, and was moved by his painful efforts."

SOON the trance began: "The young man had just fallen into a trance between my hands! I had never before witnessed such a state; and, persuaded that here was a remarkably significant set of circumstances, I gave them rapt attention."

Then followed a long period of waiting for the manifestations. During this time the participants were supposed to chat for a while and then become quiet again. A zoology professor played the accordion, an old music box was set in motion, all this to help bring on the apparitions.

"Finally the thing that from all evidence was not possible nevertheless took place! May I be struck by lightning if I'm lying! Before my eyes, which were free of any kind of influence and were equally disposed to see nothing if there weren't anything to see, the thing occurred; not once but repeatedly: as soon as it was lowered the drapery rose again toward the light, quicker this time than before; and there I saw with indisputable clarity, coming from the inside, intermingled and clutched together, the members of a hooked organ which was thinner than a human hand, like a claw, sinking, then rising. . . . When it had risen up there for the third time, the drapery was violently shaken by something invisible. . . . Several times the Baron asked me if I saw, if I could see everything clearly.

"Of course, how could I not see? I would have had to close my eyes, whereas I had never before opened them so intensely. I have seen on this earth things more grandiose, more beautiful, more imposing; but that the impossible, in spite of its impossibility, should take place, that I had never yet seen.

"And so I kept repeating, overwhelmed: 'Very good! Very good!' . . . all the while feeling a certain uneasiness. I was holding the wrists of Rudi, which were covered by his sweater sleeves, and right next to me I could see his knees firmly held by the Polish man. It was impossible (there was not even the shadow of a possibility) to think that this sleeping boy could have done *here* what was going on up *there*. Who, then? Nobody! There was no one present who could have done it; and nevertheless it was done. Again I felt a vague uneasiness."

The seance went on: "The little hand bell has just been grasped and it is impossible that a hand did it. By what other than a hand, then, can the handle of a bell be grasped? It is lifted up, held at an angle, high up, and rings loudly; then, in a circle, carried across part of the room, rings once again; then, in a loud clamor it is thrown in one swoop under the chair of a participant!

"And that sort of thing goes on. As soon as the Baron has taken the bell out of the basket, the latter begins to waddle, is pushed, wavers, turns upside down and, in that position, is seized and lifted very high in the air; in a half-vertical position it hovers up there for four of five

seconds, in a space dazzling with luminous, opaque red rays, then falls to the floor."

Later: "On my word of honor, our ears are hearing the tapping of the typewriter which had been set some distance away on the floor. This is all crazy! After what has just happened, it is ridiculous, stupefying, revolting in its very absurdity, extremely attractive in its extravagance.

"Who is typing on the machine? Nobody. Nobody is stretched out on the carpet over there and nobody is using the machine in the darkness. And yet it is being used! It is operating as if under the hands of a capable typist; when a line is finished the little warning bell rings, the carriage is brusquely pushed back, a new line is begun."

Again: ". . . in front of the curtain there appears, fleetingly, an oblong, immaterial thing, casting a pale whitish light; it is of the size and approximately the form of a section of forearm with a closed hand, not precisely identifiable. Hurriedly, the thing rises and sinks several times demonstratively, lights up, while, coming from its right flank, a white flash completely blots out its shape, and everything disappears. The seance is then declared over."

THOMAS MANN then made the following declaration: "After having seen for myself, I consider it my duty to testify that, by any human estimation, all possibility of mechanical fraud, prestidigitation or illusionism must be excluded from the experiences in which I participated."

And he added: "What, in sum, did I see? Two-thirds of my readers will reply: 'Charlatanism, sleight of hand, hoax.' Some day, however, when our knowledge of these things will have progressed, when this realm becomes broadly known, they will deny having uttered such a judgment; right now, even if they consider me as a hysterical person easily duped and played upon, they ought to have been impressed by the testimony of experimenters like the French scientist Gustave Geley, who finished his report with this categorical declaration: *I don't say that during this seance there wasn't a hoax; but that the very possibility of a hoax did not exist.* My position is identical. . . ."

Fairies, brownies, pixies and assorted "little people" live in the legends and children's lore of every nation.

But in England they're Literature.

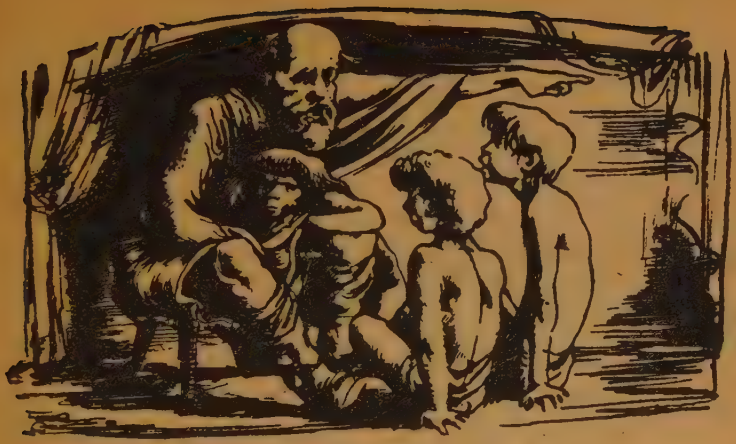
FAIRIES and BROWNIES in ENGLISH MYTH

by HENRY BETT
***Author* of English Legends**

SHAKESPEARE, said Charles Lamb, "invented the fairies." It is true that the bard is responsible for the conventional fairy of English poetry, and there is one charming characteristic of their fairy lore that does not belong in the same way to any other land.

English fairies are not merely the traditional creatures found in folk-tales, along with giants and ogres and witches. They have been granted a place in English literature, especially poetry, and as a result have become sophisticated.

Sir Walter Scott noted this in his book, *The Minstrelsy of the Scottish Border*. "Many poets of the sixteenth century and, above all, our immortal Shakespeare, sought for machinery in the superstitions of their native



country . . . and the creative imagination of the bard, improving upon the vulgar belief, assigned to them many of those fanciful attributes and occupations which posterity has since associated with the name of fairy."

The English fairies, he adds, gradually "lost the harsher character of the dwarfs, or elves. Their choral dances were enlivened by the introduction of the merry goblin Puck, for whose freakish pranks they exchanged their original mischievous propensities. The fairies of Shakespeare, Drayton, and (Sir John) Mennis, therefore, at first exquisite fancy portraits, may be considered as having finally operated a change in the original which gave them birth."

Shakespeare's fairies, in *Midsummer Night's Dream* are an evident refinement upon the elves of earlier days. The word "elf" by the way seems to have been the original name of the beings who later came to be known as fairies. At first the elves appear to have been elemental spirits, for the Saxons distinguished elves of the fields (*feld-elfen*), the woods *wudu-elfen*), the mountains (*berg-elfen*) and the sea (*sae-elfen*).

The fairies of poetry have been organized into a monarchical realm. Oberon is their king and Titania is the fairy queen. These names as used by Shakespeare have an involved and interesting tradition behind them.

Oberon first appears in the romance of *Huon of Bordeaux* and is identical with Elberich, the dwarf king of the German story of Otnit in the *Heldenbuch.* The name Elberich appears in the *Nibelungenlied* as Albrich,

and passed into French as Ouberich, and then Auberon, and finally became Oberon as in Spenser's *Faerie Queene*.

And knighthood tooke of good Sir Huon's hand
When with King Oberon he came to Faerie land.

Titania seems to have been Shakespeare's own invention as applied to the fairy queen, whose more familiar name had been Mab, as in *Romeo and Juliet*. Diana was named Titania by Ovid and the name is also given to Pyrrha, the granddaughter of Titan. The name is originally a title given to divinities belonging to the race of Titans. There is undoubtedly a remote connection between the fairies and some of the classical divinities of Greece and Rome. In Chaucer, for instance, we read:

Full often time he Pluto and his quene
Prosperine, and alle hir faerie
Disporten hem.

James I in his *Daemonologie* refers to a sort of spirit "quilk by the Gentiles was called Diana, and amongst us called the Phairie."

This faint connection with classical literature and with mediaeval romance and the part played by fairies in Elizabethan poetry, particularly in Shakespeare, have given the English fairy a rather artificial character, which is very different from that of the elves who peopled the imagination of the common folk of old.

THE name "fairy" is derived from *fata*, the Fates; in the late Latin the word came to mean "goddess." This apparently first took the form of "fay" in English, in French *fée*. Then in Old French *faierie* meant the land of fays, or the race of fays, and then, by a transferred use, the individual elf.

The fairies in English literature have no doubt developed from those in the fancy of the rural populace, but they have suffered a change. They have become smaller and more refined.

The smallness of Shakespeare's elves is continually emphasized. When the fairy in *Midsummer Night's Dream* is telling Puck of the quarrel between Oberon and Titania she says that:

all their elves for fear
Creep into acorn cups and hide them there.

Oberon remarks of the place where Titania sleeps, that "there the snake throws her enamelled skin" and adds that this is "weed wide enough to wrap a fairy in."

The minuteness of the fairy Mab is stressed in Mercutio's description.

She is the fairies' midwife, and she comes
In shape no bigger than an agate stone
On the forefinger of an alderman.

Her chariot is an empty hazelnut and her wagoner is a small grey-coated gnat, and so on.

The source of the name Mab is evidently Celtic. In Ireland the chief of the fairies was known as Mabh. The first occurrence of the name in English literature, strangely enough, appears to be in *Romeo and Juliet*.

These small, dainty, winged beings are, however, the fairies of the poet's imagination. The traditional fairies are of a larger and coarser mould. In fact, the fairy believed in by the English folk of old was much more of the type which is usually regarded as almost a separate species, namely, the brownie.

THERE is a popular theory that the fairies are originally the spirits of the dead. The belief is supported by at least two outstanding details. The dwellings of the fairies, like those of the dead, are underground, and many a mound supposed to be an abode of the fairies has proved to be a prehistoric barrow, which, when explored, has been found to contain human bones.

In some cases mounds and barrows are distinctly named as belonging to the fairies. A long barrow in Staffordshire is called the Fairy's Toot. In Yorkshire there is a barrow known as Elf Howe. A burial cairn in the county of Durham is called the Fairy's Cradle. And Ferryhill, in the same county, was originally Fairyhill.

Then the dead in many savage lands have food supplied for their use, and it may connect with this both that food is sometimes left for the fairies, and that when a man penetrates a fairy dwelling he is often warned that he must not partake of the fairy food, or he will never return to the upper world.

While there is no doubt that the belief in elemental spirits—the spirits of the forest and the field, of the spring and the river—and also the cult of the dead have become entangled to some extent with the fairy superstition, the main source of it is unquestionably, in my judgment, the lingering memory of an aboriginal race. In this respect, the amount of varied evidence is really impressive.

The fairies are small, for instance. In the literary development this has been exaggerated to the point where a fairy can hide in a cowslip bell, but apart from that, every description of fairies makes them "the little people."

Contact such as occurred in England between a smaller, darker race (the Iberians) and one of a larger, lighter mould (the Celts) is certain to develop a belief in dwarfs and giants, for the mythical faculty will continually exaggerate the smallness of the one people and the tallness of the other. Moreover the two races will probably be on different levels of culture, and this will also affect the legendary development.

The little people live underground. When mortals enter the

dwelling of the fairies it is never a building above ground. It is a hillock and the entrance is an opening into the hillside. Now the earliest dwellings of men were in low huts, with the floors hollowed out of the earth, roofed with branches and turf, so that they would present from the outside the appearance of a low mound.

FAIRIES, also, are always thought of as somehow unchristian or pre-Christian. Sometimes they are spirits of unbaptized children. In Cornwall they are ancient Druids who have grown smaller and smaller, age after age, because they would not become Christians. In the same region they are regarded as the spirits of the people who lived before the coming of Christ and who were not good enough to go to heaven, but too good to be sent to hell.

Sometimes the fairies are anxious to know what chance they have of salvation. There is a story in Rossshire of a beautiful lady clad in green who appeared to a man as he was reading the Bible and asked if the Scriptures gave any hope of salvation for such as she. He told her that the sacred book made no mention of salvation for any but the race of Adam, whereupon she screamed loudly and plunged into the sea.

But generally fairies are averse to religion. They often disappear when the name of God is uttered. The fairies, who are known as "knockers" in the mines of Cornwall, detest the sign of the cross. All fairies dislike bells. When the bell of a church in Scotland fell, the fairies, who had been banished by the ringing of it, gathered from far and near to rejoice.

ANOTHER detail linking the belief in fairies with a prehistoric race of man is the primitive arithmetic of the elves. No fairy is recorded as being able to count beyond five. In an Irish tale a midwife who went to aid the fairy queen was rewarded with five golden coins which, after the proper fashion of fairy gold, turned into withered leaves.

When the number is not five, it is often a multiple of five. In a Welsh tale a fairy bride is promised as many cattle for her dowry as she can count without stopping to draw breath. She counts, "One, two, three, four, five, One, two, three, four, five," as fast as she can speak.

The first primitive method of counting is quinary because men's first attempts at reckoning was made on the five fingers of one hand. It was later, and it may be very much later, that early man learned to count on both hands, and so established the decimal instead of the quinary basis of numeration.

There is proof in their weapons that fairies belong to the Stone Age. The prehistoric arrowheads of flint picked up from the soil are called

by the country folk "elf-darts" or "elf-shot."

This is linked closely with the fairy's fear of iron, which was the metal used to make the weapons of a people both larger in stature and more advanced in the arts of war. The magic quality of iron has been extended until it is a protection against all sorts of uncanny creatures. If you enter a fairy mound and thrust your knife into the ground as you go in, your safe retreat is assured. If a piece of iron is laid in the cradle of a newly born baby, the fairies will be unable to steal the child away. To touch iron, or even to mention it, is a safeguard against anything unlucky.

SOME tales about fairies turn upon a magical journey through the air that resembles the exploits of a witch rather than that of a fairy. Thus Aubrey relates in his *Miscellanies* that Lord Duffus was walking in the field near his house in the county of Moray when he was suddenly carried away and discovered the next day in the wine cellar of the King of France at Paris, with a silver cup in his hand.

He was brought into the presence of the King and questioned as to who he was and how he came there. He told the King that the day before, being in the fields, he heard the noise of a whirlwind and voices crying, "Horse and Hattock!"—the well-known formula used by the fairies when they are about to depart from any place. So he was venturesome enough to cry, "Horse and Hattock!" and was at once caught up and transported through the air to that cellar, where he drank heartily and fell asleep.

When he awoke he found that the elfin company was gone and he had the cup in his hand. The King gave him the cup and dismissed him.

Another version of the tale about riding with the fairies and finding yourself in a wine cellar was current in Cornwall. A man had been at a feast which was held some days before Christmas for the benefit of the workmen who got their living by streaming tin at a place in the neighborhood.

He was making his way homeward to Luxulyan and had got as far as Tregarden Town when he happened upon a party of "the little people" at their sports beside a great boulder of granite. He hurried on, but could not find his way, though he knew the place so well. Then many tiny voices shouted, "Ho! and away for Par Beach!"

He repeated the words, and in a moment found himself on the sands at Par. There the fairies danced, and then there was another shout, "Ho! and away for Squire Tremain's cellar!" Almost at once he and his elfin comrades found themselves there, and proceeded to drink the good liquors in the cellar. These so overcame our hero that he was unable to join in the next shout, "Ho! and away for Par Beach!" and

in the morning the squire's butler found him in the cellar.

The story he told was not believed, and he was sent to prison and sentenced to death for burglary. The day of his execution came, and he was actually standing under the gallows when there was a commotion in the crowd that had come to watch, and a little lady with an air of command made her way through the parting throng to the scaffold, and cried "Ho! and away for France!"

The condemned man promptly joined in the cry, and he and the little lady disappeared, leaving the multitude amazed.

There is another tale which is somewhat similar, that comes from Scotland. The owners of the estate of Colzean, in Ayrshire, from whom the Marquis of Ailsa is descended, were known as the Lairds o' Co.' Once, long ago, an elf in the form of a little lad came to the gate of the castle. He was carrying a small vessel, and begged the Laird for a bit of ale for his sick mother.

The Laird told him to go to the butler and get his can filled. The butler proceeded to fill the boy's vessel from a barrel of ale that was about half full. He was amazed to see that when the barrel was empty, the little can was still not full. The butler did not want to broach another cask, but the little fellow insisted on his vessel being filled, and on an appeal to the Laird, the butler was told to fill the can if it took all the ale in the cellar. He tapped another barrel, and then the boy's can was speedily filled.

Years afterward, when the Laird was at the wars in the Low Countries he was taken prisoner and condemned to death. The night before the day appointed for his execution the door of his dungeon opened, and the elf reappeared and said:

"Laird o' Co'
Rise and go!"

He was told to mount on the shoulders of his deliverer, and he was speedily conveyed home, and set down on the very spot where the first meeting had taken place. The elf said:

"Ae gude turn deserves anither—
Tak' ye that for being sae kind
to my auld mither"

and instantly vanished.

ONE remarkable and puzzling detail that constantly recurs in tales about brownies and pixies is that they are almost always offended by anything, especially clothes, that is given them in reward for their services, however much they need the gift and however readily they accept it.

A Cornish farmer was astonished at the quantity of corn that had been threshed by no human agency, and the next night he stole out in the moonlight and peeped through a chink in the barn door. He saw a little fellow clad in a very ragged

fruit of green, wielding the flail at an astonishing rate.

The farmer went back to bed and wondered how he could best reward the sprite. Remembering the pixie's tattered dress he decided to give him a new set of garments. He laid them in the barn, and crept out again at night to see how his gift fared. He was in time to see the visitor put on the new clothes, with great delight, and to hear him say as he admired himself:

"Pisky fine and pisky gay
Pisky now will fly away!"

He went and was never seen again.

A brownie in Yorkshire who was rewarded with some clothing exclaimed:

"Ha! a cap and a hood!
Hob'll never do mair good."

The most interesting example of this incident, perhaps, is that recorded by Reginald Scott in *Discoverie of Witchcraft*. He mentions a brownie who "would chafe exceedingly if the maid or goodwife of the house, having compassion on his nakedness, laid anie clothes for him, besides his messe of white bread and milke, which was his standing fee. For in that case he saith, 'What have we here?

Hemton, hamten,
Here will I never more tread
nor stampen!'"

The same phrase occurs in the Elizabethan chapbook *The Mad Pranks and Merry Jests of Robin Goodfellow* from which Shakespeare borrowed some of the details he relates of Puck.

The brownies resent any gift of clothes, but love a bowl of cream, which is their stated reward. So Milton in *L'Allegro* wrote:

Tells how the drudging goblin sweat
To earn his cream-bowl duly set.

A good housewife is supposed to sweep the kitchen floor before going to bed, but if she leaves the dust that has been swept up behind the door, that will enable the fairies to enter, it is said. As Puck says, in *Midsummer Night's Dream*:

"I am sent with broom before,
To sweep the dust behind the door."

There is a Yorkshire tale about an invisible "boggart" who infested a farmhouse. He would snatch away the children's bread and butter, upset their bowls of bread and milk, shake the bed curtains and throw things about the kitchen.

At last he became such a nuisance that the farmer and his wife got another cottage and began moving their furnishings into it. When they were on the road with the last load of household goods, they met a neighbor, who said, "So you're flitting at last?"

"Ay," said the farmer, "that boggart is such a torment we cannot rest night or day, so we're forced to flit."

He had hardly spoken the words, when the voice of the boggart came out of a churn that was amongst the goods in the wagon. "Ay, ay," said he, "we're flitting!"

"Nay," said the farmer, "if thou art flitting with us, we'll flit back again." And he turned the horse's head and drove back to the old home.

A GOOD many brownies were called Hob, and Hobman seems to have been a general name for them in parts of the north of England. There are several places in the county of Yorkshire called Hobholes. Near Kettleness, a sprite called Hob Thrush was credited with the cure of whooping cough.

In other counties the name Robin Roundcap was common, and there were several brownies named Redcap. One of these was the familiar of Lord Soulis, the wizard, and promised his evil master a charmed life, secure against "forged steel and hempen band." But the brownie could not save him from his final end, which was to be boiled in a cauldron.

Names, however, like Redcap and Roundcap and Hob are hardly personal names in the proper sense. Fairies who have a name that belongs to them individually are not very numerous. Oberon, Titania, Puck, Robin Goodfellow and Mab almost exhaust the list.

The other names which are traditional all seem to be general names for elves, though one name will prevail in one district, such as "pixey" or "pisky" in Cornwall, "boggart" in Lancashire and Yorkshire, and "trow" (the Scandinavian "troll") in Shetland.

It may be that this scarcity of reference to the personal names of the fairies connects with the widespread belief in the magical power that belongs to a name, which accounts for the reluctance of many savages to let their real names be known.

The magical power that attaches to the name is the *motif* in many fairy tales, such as *Rumpelstilzchen, Tom-tit-tot,* and *Whuppity Stoorie.* In these tales the fairy helps the girl to perform an impossible task, and as his reward he is to claim her unless she can guess his name. She discovers it by accident, and then the fairy is powerless.

ANOTHER incident that frequently recurs in fairy tales is concerned with birth. A human midwife is often sought to assist a fairy woman in childbed. In one example of this type—there are many of them—a messenger came for the midwife and blindfolded her for the journey which was made on a swift-flying horse.

At their destination the blindfold was removed from her eyes and she found herself in a comfortable cottage. When the baby was born, an old woman gave the midwife a pot of ointment and told her to anoint the child with it, but not to let i

touch her own body. She complied, but felt an itching in one of her eyes, and inadvertently rubbed it with a finger that had touched the ointment.

Then she was startled to discover that the cottage had disappeared and she was under the boughs of an ancient oak, the moss-grown trunk of which she had previously mistaken for a fireplace. All around her were fairies, and a fairy babe was on her knee. She was conducted home safely.

Some time later the midwife encountered in the market the old woman who had given her the ointment for the fairy baby. The two silently eyed each other and the old fairy woman said: "Which eye do you see with?" "With this," said the midwife. Immediately the fairy blew into the indicated eye, blinding it, and vanished.

THERE are also many stories which tell of a marriage between a man and a fairy bride. Generally she has been seized forcibly—which is probably a disguised memory of marriage by capture, when a man of one tribe carried off by force a woman of another tribe. Usually the marriage lasts happily for years, and then some broken taboo makes the fairy wife depart and disappear.

There is, for instance, the tale of the Shropshire hero, Wild Edric, who had a fairy wife whom he had seized by force. For three days she sulked, then she became reconciled to her lot, but ordered Edric never to refer to her past life.

Years later he reproached her when she had been absent from home, and accused her of spending the time with her fairy sisters. She disappeared and was never seen again.

There is always some condition to be observed in these marriages with fairies. Usually it is that the fairy wife must never be struck with iron. Then one day she is helping her husband to harness a horse and he throws the bridle to her and she is touched by the bit. She vanishes and is seen no more. This detail recurs in many tales.

Apart from these marriages with a bride of the elfin race, there are very few examples of fairies being captured by men. One case, however, is reported in Lancashire wherein two poachers at Hoghton were catching rabbits by putting sacks over the openings into the burrows. Thinking they had got several rabbits in their sacks, they picked them up, slung them over their shoulders, and were making off. But they heard a small voice in one of the sacks saying, "Dick, wheer art ta?" Another small voice from the other sack answered:

"In a sack,
On a back,
Riding up to Hoghton Brow!"

The poachers were so frightened that they dropped their booty and made off. The next morning they

found the sacks folded and lying at the side of the road.

ONE other remarkable native story about fairies and fairyland we owe, in a roundabout way, to Shakespeare.

When Edgar in *King Lear* is pretending to be mad, he chants a fragment of song:

Childe Rowland to the dark tower came:

His word was still, Fie, foh and fum,
I smell the blood of a British man.

Here Shakespeare was evidently quoting an old ballad and quoting it imperfectly. The nearest parallel is a ballad called *Childe Rowland and Burd Helen*, of which only some fragments remain. In one of these fragments the King of Elfland is described as rushing in:

"With Fie, fo, and fum!
I smell the blood of a Christian man,
Be he dead, be he living, wi' my brand
I'll dash his harns frae his harnpan."

("I will dash his brains out of his skull.")

Generally, in tales of this sort, the words "Fie, fo, fum" are given to some witch or giant or ogre. Folk tales in every land in Europe attribute cannibalism to such beings, but curiously they all *smell* a human.

"Fee, fi, fo, fum, I *smell* the blood of an Englishman," says the giant in *Jack the Giant Killer*. In the French tale of *Le Petit Poucet* the ogre says: "I *smell* fresh flesh!" In the German tale of *The Devil with the Three Golden Hairs* the devil says, "I *smell*, I *smell* man's flesh!" In the Norwegian tale of *Rich Peter the Huckster* the dragon says, "What a *smell* there is of a Christian's bones!"

In the Chinese tale of *The Great Flood* the spirit roars, "I *smell* human flesh!" and in the *Eumenides* of Aeschylus the Furies smell Orestes and the Chorus says:

"Have I found thee?
The smell of human blood delights me!"

It is remarkable how this prehistoric detail has survived in so many folk tales of so many different lands.

The work of John Milton also reveals a familiarity with fairy lore—a point that none of his critics and commentators have ever discussed as far as I know. We think of Milton naturally as a classical scholar, and recognize the numberless allusions in his poems to Greek and Roman mythology. But he was also interested in the traditional lore of his own land. We know that he seriously thought of writing an epic on King Arthur, and in one of his English poems we read:

Of faery damsels met in forest wide
By knights of Logres, or of Lyones,
Lancelot, or Pelleas, or Pellenore

and again:

With stories told of many a feat,
How Faery Mab the junkets eat.

A CONSTANT feature of stories about fairyland is the supernatural lapse of time there. When some mortal who has entered the elfin realm manages to escape after what seems to him a few hours or a few days, he finds that many years have passed.

This, of course, is found elsewhere than in fairyland. There is the classical story of Epimenides, the poet of Crete, who, according to Pliny, entered a cave one day and slept for more than fifty years. There is the tale in Washington Irving's *Sketch Book* of Rip van Winkle, and there are numerous legends about King Arthur and Barbarossa and other heroes who are lying in caverns beneath the earth in an enchanted sleep that has lasted for centuries.

One of the numerous examples of this in fairy lore is a Scottish tale in which a man stopped to rest beside a hole in the ground. He heard sounds from within, entered, and was not seen again.

Another man who was with him was accused of doing away with him. He was given a year and a day's grace in which to prove his innocence. He watched the opening and finally saw his companion come out with a troop of fairies. All of them were dancing.

The man who had been accused seized his friend, who turned on him and asked peevishly, "Why could you not let me finish the reel, Sandy?" He could not believe he had been with the fairies for a year until he reached home and saw his wife with a year old child in her arms.

The supernatural lapse of time in fairyland undoubtedly originated with phenomena like trances and dreams where the subject experiences a passage of time that does not correspond with the normal notation.

This miraculous lapse of time also probably owes much to a primitive practice of hypnotism. There is a good deal of evidence as to the use of hypnotic methods by witches and wizards and priests and shamans in savage lands, and it is highly probable that the magic sleep and peculiar passage of time in many tales is to be explained in this way.

ONE of the most interesting details in fairy lore is the universal belief in changelings. A changeling is a fairy child that has been left in place of the human baby which has been stolen by the elves, who for some reason or other are always anxious to carry off children of the human race.

This perhaps is connected with the belief, often mentioned in tales about fairies, that they have to provide a victim once every seven years. The changeling is always mischievous and fretful, with an enormous appetite and a malicious disposition.

Sometimes an abnormally large head and an inability to learn to speak are mentioned as characteristic of a changeling, and these details look as if an idiot child was often taken as one.

It is stated that throughout the Hebrides idiots were actually supposed to be fairy children, and their frequently emaciated and wizened look confirmed the belief. The wizened countenance probably accounts for the belief that the changeling was really aged, sometimes incredibly old.

The fairies were always on the watch for an opportunity to steal a new-born baby, and you could best safeguard it by having a Bible in the cradle, or a piece of iron, or a bit of red thread, or some berries of the mountain ash, which are effective against fairies as against witchcraft, for "rowan tree and red thread hinder witches of their speed."

There were various methods of ascertaining that the changeling was really a changeling, and of getting rid of him.

Curiously enough, the changeling was always, or nearly always, a male child. One way, frequently recorded, is to astonish him by doing something bizarre, apparently with the aim of making him reveal his great age.

There is a Gaelic story of a mother who was told by another woman what to do with her changeling. She had to make a circle of eggshells on the floor.

"What are you doing?" asked the elf.

"I am making a brewing cauldron."

"A brewing cauldron?" said he. "I am more than three hundred years old, but I never yet saw a brewing cauldron like that!"

This proved that he was a changeling, but she had to use a further stratagem to get rid of him. She looked out of the window, and said that she could see Torr-a-Bhuilg on fire. The elf sprang up and ran out of the house, crying "My hammers and my anvil and my bellows!" and was seen no more.

In Brittany milk is boiled in several eggshells, and the astonished changeling says, "I shall soon be a hundred years old, but I have never seen so many shells boiling! I was born in Pif and in Paf, in the country where the cats are made, and I never saw anything like it!" Here the mere amazement of the elf is enough to make him depart.

Sometimes it is necessary to put the changeling on the fire, or to throw him into the river, or to leave him out on the dunghill. This makes him cry out, and then his elfin parents come and reclaim him, and the human babe is found safe in the cradle whence he has been stolen.

There was once a tailor working in a house in Kintalen where there was a changeling. It cried all day long, but ate enormously. The woman of the house had to go out reaping, and the tailor promised to

look after the child. When he was left alone with it, the tailor said, "If ye don't stop crying, I'll dirk ye! Come now, play us a tune on the bagpipes."

The changeling did as he was bid, and when the mother returned, the tailor told her all that had happened, and advised her to throw the elf into the loch. She did so, and the moment it touched the water it turned into a gray-haired old man, who swam to the other bank. When the woman reached her cottage again she found her own child in its cot.

The eggshell trick recurs many times in tales from different lands. It seems to be regarded as one of the most effective ways of astonishing the elf and making him reveal, in his surprise, that he is very old, and so confess that he is not a human child. In one tale of this kind the changeling says:

"I am as old
As Bohemian gold,
Yet for the first time now I see
Beer in an eggshell brew'd to be!"

Adapted from a chapter in *English Myths and Traditions* by Henry Bett, B. T. Batsford, Ltd., London 1952.

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CRIME UNDER HYPNOSIS: Fiction and Fact

by DR. CARLO MARCHESI

Member of the Society of Clinical and Experimental Hypnosis, New York, and the British Society of Medical Hypnotists, London.

INSTANCES of offenses which appear to have been committed under the compulsion of hypnosis, and victims defenseless in the hands of evil hypnotic powers, are not unknown in the annals of criminology.

Such cases quite naturally pique the public mind. Aside from the sinister fascination inherent in them, they would seem to lay open the possibility that almost any human being may come a cropper of the Law for reasons over which he has no control, or that an insidious personality may temporarily deprive any of us of our free will.

It is matter for further curiosity that the majority of hypnotically influenced crimes involve sexual offenses. Even robberies and murders seeming to have resulted from hypnosis are usually accompanied by a dense atmosphere of sexual entrapment. The criminal hypnotist uses an emotional network to arrive at control over his victim's mind.

The administration of justice in such cases becomes as darkly webbed and intricate as the cases themselves. Even the witnesses may be primed with hypnotic suggestion.

If crime is possible under hypnosis, how shall a court of law evaluate evidence the significant body of which must derive from personal account, questionable report, and hearsay?

RESEARCHERS in hypnosis — notable among them Forel, Myers, Schrenck-Notzing, Loewenfeld, Wagner-Jauregg, and Mayer— have long been pondering the problems of hypnosis in relation to crime. Their studies and experiments center mainly on a single basic consideration:

Is it possible to force a person under hypnosis to commit an act contrary to his nature and to his ethical principles?

Their findings tend to support both positive and negative answers, but from both sides comes the cau-

tion that many contributory factors must be kept constantly in mind.

Forel, who has experimented extensively, points out that experimental tests of this question cannot reproduce the exact conditions which exist in real cases. The hypnotic subject, however cooperative, has resorts and reservations perhaps not available to the "victim" in an uncontrolled situation. And the hypnotist-experimenter differs from the criminal hypnotist in both nature and intention—as his subject is bound to be aware.

Nevertheless, Forel's work contributes valuable data on the complexity of the hypnotic process, the multiplicity of factors which govern both the hypnotic suggestion and the execution of the directed act.

These factors are: the degree of suggestibility of the subject, which shows wide variation; his previous hypnotic training or experience; the duration and intensity of the suggestion; the depth of the hypnotic state; and the skill of the hypnotist in adapting the suggestion to the personality of his subject. One must also consider the actual mental state of the subject at the time when the hypnotic command is executed, a condition difficult to control in the case of commands to be executed posthypnotically. Certain elements of the subject's *normal* state will also exert strong influence: his inherited qualities, his ethical standards, and the degree of his education.

In spite of these subtle and variable factors, it was Forel's conclusion that " . . . a subject who can be easily hypnotized will commit crimes during hypnosis, and will not recollect these deeds under certain conditions."

Other investigators — Delboeuf, Janet, Mayer, Loewenfeld, and Myers—are of the opposite opinion. Myers says, " . . . evidence in favor of such crimes is nil, in spite of careful efforts to collect it." And Mayer, who has had much experience with real cases of this kind, states quite flatly: ". . . after summation of all known cases of offenses or crimes executed in a hypnotic state, there remains but one (a murder) which was accomplished in this manner."

ALTHOUGH crimes directly inspired by hypnotic influence appear to be indeed rare, acts seeming to result from "waking suggestions" are said to be more frequent —and are extremely difficult to deal with legally. The subject has no clear impression that he was behaving under hypnotic direction at the time the act was committed, and the hypnotist's claim that he was in no way involved may be impossible to disprove.

As might be expected, the majority of offenses thought to be hypnotically induced are sexual in character. Though the literature cites one instance of the influence being exerted by a woman, the hypnotic effector is usually a man. A relation-

ship between the hypnotist and his subject—in these cases, usually a woman—has almost invariably existed over an extended period of time before the offense occurs.

Throughout this discussion one basic fact should be kept plainly in view. Hypnosis is not in itself an unconscious state. The subject cannot be made "unconscious" by the hypnotist's command. On being released from hypnosis, the subject may not remember what happened while she was in hypnotic state, but during hypnosis she is fully conscious of what is going on, and under renewed hypnosis she will recall what occurred before.

Observers have not been inclined to mention that the women in the cases reported were usually old enough and wise enough to be aware of the sexual content of their relationship to the hypnotizer. It would be childish to assume that these women had no suspicion of what was or might be expected of them, even though they may have had no intention of playing the game through to the end.

A later attempt to defend their acts on the grounds that they knew nothing, wished nothing, and were innocent victims of cunning devils seems at least faintly ridiculous.

Forel mentions a young woman who, though she energetically refused to undress before her doctor while she was in a normal state of awareness, disrobed without any hesitation before an absolute stranger in obedience to a command given by a third person during hypnosis. He took this to be evidence of her inability to resist hypnotic direction.

Freud's penetrative eye would have seen it otherwise—perhaps as the free release of a normal behavior pattern under circumstances which relieved her of responsibility for what she did.

Loewenfeld offers an example in marked contrast to Forel's. A woman in hypnotic state was asked to undress and take a bath in a nearby lake. She answered rather haughtily that the season was too cold for outdoor bathing—though, as Loewenfeld comments, "she was not very demure."

Under some experimental conditions subjects have appeared willing to comply blindly with orders to murder, rob, and so on. But in many other experiments, the subject has refused energetically and successfully, fainting or pretending to faint if he could not resist in any other way.

An objective investigator would therefore be disposed to state that a normal person cannot be forced to act "contrary to his nature and to his ethical principles."

If this is true, it suggests great caution in judging questions of rape during hypnosis. In the first place, it is rare that a woman falls into a complete hypnotic state on the first attempt to hypnotize her. In this initial attempt it is most unlikely that she would obey an unexpected

command of a kind which would require the collapse of strong normal resistance. Even if the hypnotic state were complete, a convincing number of tests show that a subject decidedly unwilling to comply will break the hypnotist's command. Lombroso, among other writers, supports this in a very determinative way.

In the second place, if the hypnotist in a real case has worked with his subject over a long period of time with the objective of preparing her for submission, it is difficult to believe that she would not come to know his intention, intuitively or otherwise. Knowing, why would she permit repeated meetings with him if the sexual implication were not in some degree attractive to her?

It is well to repeat here that hypnosis is not an "unconscious state." True cases of rape are rare except where the victim is brutally overpowered or made unconscious by some physical means.

ADMITTING the limitations of the experimental situation, research on the relationship of hypnosis to crime offers significant conclusions.

The test cases fall readily into two categories: (1) subjects who will commit a crime or an offense in response to the hypnotist's order; and (2) subjects who resist, either by beginning to comply and then failing to carry the act through to completion, or by altogether refusing to obey the command received under hypnosis. Let us consider these, one after the other.

Every test case in which the subject was willing to commit an offense under hypnotic direction demonstrated that an *effective situation* must be carefully prepared in advance. Forel, for instance, established such a situation by telling the hypnotized person that the proposed victim—a man entirely unknown to the subject—was a bad fellow and must be killed. Forel then gave him an unloaded gun, and the subject pulled the trigger unhesitatingly.

Delboeuf points out, however, that in a *real* case the subject's performance might have been quite different from that of the experiment. Would the subject comply so readily if he knew the gun was loaded, if he were not sure that the test was a fiction? Moreover, in the test case, the subject executes the command knowing that *responsibility* for a crime would fall upon the hypnotist, as moral instigator.

But we cannot deny the existence of certain people who need little persuasion to commit minor offenses, and those who are "petty and incorrigible delinquents" even without hypnosis and under insignificant pressure. There are also, however rare, "born criminals," who are morally insane. And every penologist is familiar with the kind of "chronic offender" whose pattern is the result of extreme suggestibility, of weakness rather than moral per-

version. This individual, susceptible to suggestion either good or bad, has usually fallen into evil company in early childhood; then, condemned by society for his first offense, he joins the less critical brotherhood of malefactors and continues to reflect their influence.

All of these types would naturally be receptive to hypnotic suggestion leading to crime.

Subjects who successfully resist such suggestion offer a convincing body of evidence that the power of hypnotic injunction is greatly overestimated.

A hypnotized girl, ordered to steal some roses, took two hesitant steps toward the flowers—and fainted. In such a "refusal" there is something more than fear of the consequences of the act. Qualities in the moral structure of the individual, or sometimes a deep-seated religious factor which may or may not have expressed itself in other ways, set up barriers which effectively prevent completion of an unethical or criminal act under hypnotic command.

In exceptional cases it has been possible, experimentally, to break down such resistance, but not without long, hard work on the part of both the experimenter and the hypnotized. Only in the rarest instance is the subject a "blind tool" in the hands of the hypnotist.

The literature shows no example of a real crime traceable solely to hypnotic influence. Where such a thing seems to have happened, there invariably exists with it a powerful affective circumstance, such as a sexual dependence or a predisposition to commit such an act. Hypnotic suggestion alone cannot be said to have produced the crime.

WHAT, then, are the legal implications of these conclusions? A decisive answer is not possible. Too much risk is involved in attempts to determine the exact limits of hypnotic effect, or to reconstruct the complete psychological climate present at all stages of the hypnotic relationship and at the moment when the crime or the offense actually occurred.

In dubio pro reo—in doubtful cases we have to decide in favor of the defendant, even if strong arguments would speak against him.

Where hypnotic persuasion is clearly indicated, the hypnotist must be held culpable for initiating the crime. The guilty man will inevitably betray himself to an investigator who knows how to penetrate deeply into the human mind. Once exposed, the instigator can and should be brought to justice.

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TRANSATLANTIC TELEPATHY

Presenting:

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> ***"Man's place in nature is not wholly to be found within the scope of physical law. The materialistic view of man has been experimentally refuted.***
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> ***" . . . If there is a nonphysical order of reality it constitutes a new world to be explored, the importance of which can hardly be exaggerated. All the many fields of human values and human relations could be radically affected by what the further exploration of this new world discovers. This exploration is the job of parapsychology, but it is a job in which many other sciences can play a major part, and there is now good cooperation from psychiatry, from general psychology, from medicine, from biology, anthropology, physics, and a number of other branches of science, as well as from philosophy. These sciences will provide active assistance in the great undertakings which are challenging our interest. It is indeed an inviting region to explore."***
>
> **J. B. RHINE in TOMORROW**

THE fact that most psychic phenomena, including telepathy, occur only occasionally weakens the value of statistical experiments, which must, of course, be extensive and prolonged. Since, at best, they can provide only the indirect proof of probability, there has long been a need for methods by which experiments could be carried out at will.

With this end in view, Dr. J. Hettinger, English scientist and pioneer in experimental psychical research, set about experimenting with new methods of exploring ultraperceptive faculties.

He had two main objectives to help guide his experiments: First, he realized it would be a great advantage if he did not have to rely upon the memory of subjects for identification of the items perceived by the medium, but had some positive signs of identification as to what occupied their minds at the time of the test. Second, he realized, too, that the method must be such as would not interfere with the normal mental activity of the subject, and that undue mental concentration would have to be avoided.

He therefore devised a method whereby the subject obtains any il-

lustrated paper he fancies, does not look at the contents previously, then at the time of the test peruses it quite normally without any effort at concentration. At the same time the subject marks on each page the exact time he studies it.

Simultaneously, the "receiver," preferably a gifted medium, "psychometrizes" (tunes in by means of "radiations" from) an object belonging to the sender and submitted in a sealed envelope. An assistant notes down the items expressed by the medium together with the exact time she utters them.

It was hoped that the series of passages or pictures contemplated by the subject would correspond—as to both time and subject matter—with the list of items uttered by the medium.

When put to the test, the method proved a remarkable success.

RESULTS varied from case to case regarding the relative number of items which corresponded to the contents of the illustrated paper directly and those which applied personally to the subjects. As the tests progressed, however, it became apparent that in the majority of them most of the items which were accepted corresponded to some passage or illustration in the paper.

Comparison of items given by the receiver with the corresponding illustration in the paper revealed that sometimes they were distorted or amplified. This indicated either some difficulty encountered by the medium in obtaining an absolutely clear impression, or interference due to associations of ideas in the receiver's or subject's mind — or both.

The results obtained, however, showed numerous examples of indisputable agreement between items of a very specific character given by the medium and the material perused by the subject. Because it is *specific,* such agreement is very impressive and is more convincing—as regards the probable existence of an ultraperceptive faculty—than an occasional experience or a statistical proof.

Here are some of the results which, in the opinion of Dr. Hettinger, present *"prima facie* evidence of the existence of an ultraperceptive faculty."

In this first series the distance between sender and receiver was a few miles.

An advertisement showing a box of chocolates and bearing the inscription, "Dairy Box," produced the impression: "Someone interested in *dairy work.*"

The picture of a large cart horse with the caption, "Biggest horse in the world . . . still growing," brought forth the impression: "Some admiration for *large cart horses.*"

A picture of a person's hand holding a photographic plate with text reading "Where the celluloid backing of a negative is stained or scratched, the emulsion can be

saved by application of acetic acid to backing," gave the impression to the medium of "Someone is studying *chemistry*."

A large square picture, all colored in green, and a green circle contiguous therewith, with the inscription, THE GREAT TRAFALGAR SQUARE MYSTERY, inspired the medium to respond: "Running around a *square of green*."

The impression produced by the reading of a short paragraph concerning 500,000 cats was: *"Peculiar noise* going on here." And the impression produced by a scene of a horse drinking from a trough was: "Drinking, *peculiar taste*."

An advertisement showing a man touching his neck between the collar and the chin, with text reading, "When your throat is tired, overstrained, tickly . . . " impressed the medium as follows: *"Irritation of the neck* by collar."

The picture of a man wiping a vase, the text reading, "Wiped a large vase free from all dust and fingerprints," caused the medium to say: "I want to go backwards and forwards with my hand."

IN another example of further experiments in the same nature, two mediums were used simultaneously. Both psychometrized articles belonging to the same subject, who was looking at a picture of a number of boys roller-skating. In the case of one medium the response was: "I hear a lot of feet or boots coming in; it sounds like boys' feet." In the case of the other medium: "Swaying movement from right to left. Putting feet on something sharp." Although differently expressed, these impressions of the mediums obviously agree in content and were recorded simultaneously at the exact moment the subject looked at the illustration.

The success with the method at a distance of a few miles, as described above, encouraged Dr. Hettinger to further tests to determine the efficacy of the method at a greater distance—across the Atlantic Ocean.

In this next series of transatlantic tests, Mrs. L. A. Dale, research associate of the American Society for Psychical Research, acted as the transmitting subject in New York, and two British mediums, Mrs. F. Kingstone and Miss F. Fallows, acted as percipients in London. There was an investigator for each of the mediums, who were located several miles from each other.

Mrs. Dale sent several sheets of her handwriting to the investigator conducting the test in London (Dr. Hettinger), as the "tuning-in" device. There were sixteen one-hour tests, seven of them conducted with the two percipients simultaneously.

At the synchronized times it was noon in New York and early evening in London. In none of the tests did the mediums know the nature of the experiment in which they were participating, and they were

completely unaware that a New York-to-London test was in progress. One series of tests took place in 1945 (February 28 to May 31), the magazines perused being *The New Yorker* and *Look*. Another series, under the same general circumstances and conducted in 1946, was based on a scrapbook containing sixty pictures cut from magazines at random. The results of this second series confirmed those of the earlier tests.

The following examples are from the first series of tests.

An advertisement showing a small cart drawn by two ponies — response by the medium: "A small pony."

A picture of a man wearing a monocle on the left eye—response: "Something affecting the left eye."

An advertisement showing one small and four large glass jars with a lady holding her hand between the third and fourth large one, induced this response from the medium: "Glass jars; I want to take the fourth one."

A cleansing-tissue advertisement showing a hand removing a sheet through the narrow slit in the box suggested to the medium: "I am trying to fit something in a box; difficult to get in." This is an example of distortion in reverse, for the sheet is shown as being easily removed *from*, and not inserted *into*, the box.

The picture of a waiter holding high a small round tray with two glasses on it induced the medium to say: "I am holding a small round tray with two glasses on."

A cartoon with the caption, "Say Aachen," showing a medical examination of war prisoners, the attendant examining the open mouth of one of them under a light by holding a small instrument in it in a dentistlike manner, produced this response from the medium: "Something the matter with the mouth; I rather get the impression of a dentist . . . The light is not very good."

A cartoon showing a man asleep, dreaming of sheep—ten of them in the illustration—running round and round in a circle, produced the following response: "Something white and fluffy, very soft . . . Something spinning or revolving." It is interesting to note that the revolving performance of the sheep and the color and fluffiness of their wool were perceived, but not the sheep themselves.

A series of cartoons of a man with a guitar, in one of which he plays the instrument, using the thumb of one hand and the third finger of the other hand, suggested to the medium: "I want to use the thumb and third finger only."

And an advertisement showing a bottle of perfume induced: "I wish I had some nice perfume."

FOLLOWING are examples from the second series of tests. This series of tests produced some of the best results for qualitative analysis,

because of the cumulative effect of the impressions of two simultaneously acting mediums, while a sixty-page scrapbook of pictures was perused by the subject during a succession of sittings.

The picture of a short middle-aged woman who has fallen downstairs; she lies face downward, legs still high up on the stairs. A large dollar sign is shown over shoulder, and there is a two-line caption reading: "There is money in accidents." This produced the following response from the medium: "I feel I want to spring off . . ." "Elderly lady, smaller than myself, something wrong with feet and legs . . ." "Lady smaller than myself, excitable at the moment . . ." "Two lines of writing . . ." "Using very narrow stairs . . ." "Talk of money . . ." "Registering an awful feeling . . ." "I see coins in a row . . ." "Someone jumps from one place to another, just getting on the feet again."

(It must be remembered that in this and the subsequent examples, impressions which are identical or equivalent belong to different sittings or were given by each one of the mediums separately.)

Concerning the picture of a "mail call" in a soldiers' camp. The caller has a bunch of letters in one hand and a single one held up in the other hand; a lot of other men stand around, look at him and listen; their only attire is a pair of trousers held up by a belt; the caller wears a wrist watch, and the man next to him wears a necklace. To this the mediums responded: "Strip of paper . . ." "I don't want to say anything but listen intently . . ." "A watch and a necklace . . ." "A pair of trousers just held up . . ." "Something about letters . . ."

A picture with the inscription, LIGHTNING WITHOUT FEAR, shows a weathercock lit up by a flash of lightning in the form of a Y; a cock stands high up on a feathery arrow, below which is a vane, N.S.E.W., and below it a ball. To this the mediums responded: "Getting into difficult positions . . ." "A springy jump . . ." "I feel rather giddy from looking down . . ." "A flight of birds . . ." "Feathers . . ." "Lighting arrangements . . ." "Something large, looks like the letter Y, the shape of it . . ." "Something small keeps changing hands . . ." "A fine bird, a cockerel . . ." "A ball game . . ."

A picture of a prison cell with an inscription on the wall reading, "We who are about to die"; there is a square open window with iron bars, through which comes a bright shaft of light; in the distance, one sees the sky with a number of elongated clouds; and just outside the window there is the noose of the rope by which the prisoners will be hanged; the words "Condensed book" appear in a corner.

The mediums reacted with: "A small book which I am studying . . ." "I want to open and spread out something white . . ." "Holding on to a rope and I felt I was almost

pulled up with it . . ." "I want to throw my head back . . ." "I want to hold my head right down . . ." "Looking at a sky but I see no aircraft."

A picture showing the inside of a church; the small figures on the stained-glass windows are hardly distinguishable; one sees the choir in surplice; only a few people are attending the service.

These were the responses of the mediums: "Something made of glass and I want to do something with it . . ." "Strong smell of scent . . ." "Expected a lot of people, only a handful turned up . . ." "A choir boy's surplice . . ." "Looking at a lot of special pictures."

A picture of two seals resting produced impressions — most of which seem to refer to the seals in action: "Something very high up, as I have to hold my head back to look at it . . ." "I do not know whether it is fishes or fishing . . ." "I want to get up, to jump at something quickly . . ." "I do not know whether it is water, but I feel wet . . ." "Something right over the head."

A picture showing the head of Joe Louis surrounded by stars, accompanied by a text, two lines of which read, ". . . who became heavyweight boxing champion and goodwill ambassador of the colored races," produced this response: "Something is irritating the arm . . ." "As if someone were holding me down to prevent my doing anything . . ." "As if I wanted to work both my hands up and down the body . . ." "I want to jump quietly . . ." "Someone is counting; wants to count movements . . ." (The medium moved the index finger up and down vertically.) "I am not taking sides . . ." "Impression about famous people."

A picture showing the inside of an antique shop—part of the word ANTIQUES is seen in the picture. There are many tables covered with all kinds of things, including a small statue, dolls and a pile of what appear to be white sheets of paper; shopkeeper and buyer wear glasses; two electric lights with opal shades hang down from the ceiling. This called forth the following response: "I have glasses on . . ." "Some white material . . ." "Antiques . . ." "Tables laid, not elaborately . . ." "Some talk about a dummy . . ." "Large sheets of paper . . ." "Series of pretty things . . ." "Electric lights with opal shades . . ." "Statue, a small one."

The results obtained in this second series are especially significant as regards *prima facie* evidence, since they include identical or very similar impressions received by both mediums and repeated on different occasions.

Altogether, the evidence is convincing statistically (from 8 to 16 times probability expectation), and, particularly, qualitatively.

The results of these transatlantic experiments attracted considerable

attention. As one of the results, Mr. Chapman Pincher, scientific reporter of the London *Daily Express*, suggested to Dr. Hettinger that he give the *Express* the opportunity to test the method by using some of its readers as subjects. Dr. Hettinger accepted the invitation. Two tests were carried out, and were published in the 1st and 14th of October 1947 issues of the *Express*.

The results of the first test were published under the title: TELEPATHY TESTED—*Express* Science Reporter Attends 8-Mile Experiment—"Frankly, I was astonished."

Following are some of the remarks contained in Mr. Pincher's article:

"When these experiments began I was most skeptical. Frankly, I am astonished by the results of this first stage of inquiry.

"There were 36 hits out of a total of 60 pictures used—a possible accuracy of 60 percent. In my opinion this is far too high for coincidence. The direct hits are too clear-cut to be explained by the laws of chance.

"The receiver's descriptions of color were perfect. When [the subject] turned over a page and saw a lipstick advertisement colored in crimson and pinks, the receiver immediately said, 'A bright red glow.' Again . . . the receiver said, 'It is a flag and the predominant color is blue.' At that moment [the subject] was looking at a painting of a speedboat with a blue flag. The receiver did not mention the word *flag* or the color *blue* in connection with any other picture."

According to Pincher, "Four reasonable deductions suggest themselves" as result of the tests:

1. The receiver seems to get messages directly from the sender.

2. These messages appear to travel at great speed. This suggests that they might be like radio waves, which travel with the speed of light.

3. A message is not necessarily the picture being looked at, but is usually related to an image or association conjured up by that picture in the sender's mind.

4. Occasionally odd thoughts unconnected with the picture stray into the sender's mind, and these may get across to the receiver.

Concerning this fourth point, for instance, Mr. Pincher wrote: ". . . [the husband of the subject] knocked some tins over in the scullery. Hearing the clatter [the subject], looked up from the book. I noted the time as 6:54 p.m.

"At that moment the receiver said: 'Five tins.' And at 7:00 p.m. added: 'A lady is perturbed about something mislaid or missing.' "

THE second test employed two mediums and Mr. Douglas Bennett, a *Daily Express* reader, with no claim to psychic powers, who volunteered to act as sender. One medium (Mrs. Kingstone) was eighteeen miles away, the other (Miss Fallows) was eight miles

away. Both mediums psychometrized examples of Mr. Bennett's writing submitted in sealed envelopes.

Here are some of the *hits* in this test as reported by Mr. Pincher:

1. At 6:59 Mr. Bennett looked at a drawing of an angler casting his line. Underneath it were the words: "What is the fisherman casting about in every direction for?" Miss Fallows said: "A place near water. Not sure of sense of direction."

2. At 6:17 Mr. Bennett looked at a close-up of a bride. Mrs. Kingstone said: "A woman's face. Looks like a nun. A veil over the face and something under the chin."

The article concluded with a confirmation of the frequent occurrences of delayed action in the testing of telepathy by this method:

"Between 6:12 and 6:14 p.m Mr. Bennett looked at three pictures for which the receivers' remarks did not make any sense. But between 6:17 and 6:20 p.m. Miss Fallows made a sequence of statements which described these pictures very positively and in their correct order. Probably the most striking result of this test."

The experiments in transatlantic telepathy described in this article are presented in detail in Dr. Hettinger's book, *Telepathy and Spiritualism,* which also includes reports on his extensive study and testing in other phases of psychical phenomena. Roy Publishers, holders of the copyright to the material in this country, will bring out an American edition of the book.

Number 1 of the *Monthly Newsletter* of

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A GREAT PSYCHICAL RESEARCHER

G. N. M. TYRRELL

by J. FRASER NICOL

We have found a strange footprint on the shores of the unknown. We have devised theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own.

SIR ARTHUR EDDINGTON
Space, Time and Gravitation

G. N. M. TYRRELL once said of Eddington's pronouncement that if it was true of physics, it was a hundred times more true of psychical research. The investigation of "the strange footprint" in its human and psychical aspects was Tyrrell's absorbing preoccupation for half a lifetime.

He reintroduced exact statistical methods into the psychical research laboratory and discovered the first high-scoring ESP subjects in recent times. He made extensive studies of paranormal hallucinations and invented a theory to explain them. Finally, he wrote extensively on the subject for the benefit of scientists, psychologists, and philosophers in an endeavor to persuade them of the significance of psychical research in their own studies.

To all these activities in the field he applied himself with a single-minded devotion that has rarely been equalled and never surpassed.

Tyrrell was born in 1897 in Somerset, England. He early developed an enthusiasm for scientific work, and graduated in physics and mathematics at the University of London. Before World War I he was sent to Mexico by the Marconi Company to introduce wireless telegraphy to that country. In spite of the mechanistic lines of his educaion and work, however, the whole direction of his mind drew him toward a nonmechanistic view of life.

While still in his twenties he became interested in the intractable problems of psychical research, and soon after the war he decided to give his entire energies to that subject. Practically all his research was done in association with the Society for Psychical Research in London, of which he became president in 1945.

QUANTITATIVE, that is, statistical, estimation of telepathic experiments had been used in the early days of the London society, but had fallen into abeyance. The occasional employment of such methods by Professor Coover and others had only discouraged their use. Tyrrell took a differing view, however, and his first use of the theory of probability in clairvoyant experiments with playing cards coincided with his discovery of a young percipient, Miss Gertrude M. Johnson, who soon revealed psychic faculties of a very high order.

Tyrrell's patient investigation of this subject's gifts over a period of thirty years constitutes one of the most impressive case records in the history of psychical research. He and Mrs. Tyrrell had known Miss Johnson since her girlhood and she ultimately came to live with them, so that the psychical researcher had the rare advantage of observing a "psychic" in his own home.

All through her childhood Miss Johnson had experienced premonitions and flashes of spontaneous telepathy, and had revealed the faculty for finding lost articles. She had grown so accustomed to these gifts, she did not realize that other people did not have them also to an equal degree. She also was able to pass into light or deep trances, during which she practiced automatic writing.

The first ESP test took place on September 14, 1921, and although the experimenter could scarcely have foreseen that he was ushering in a new era by applying the laws of chance to a percipient's scores, that date is now historic.

Tyrrell wrote the following account of this first experiment for the *Journal of the Society for Psychical Research:*

> . . . I shuffled the cards very thoroughly immediately before the sitting, keeping the pack face downwards, so that it was impossible for me or anyone else to see the face of any card. [Miss Johnson] then came and took her seat beside me at the table, went into trance, and began to write automatically. The cards were before me the whole time; I watched them continuously, and am certain that no one touched them from beginning to end of the experiment, except that after each word had been fully written in the script, I turned up the top card.
>
> The results of the first experiment were:

Script	*Result*
Severn [*sic*]	Right

(A misunderstanding between experimenter and subject caused the next guess to be cancelled. The third test followed.)

King	Right
Queen	Right
Eight	Right
Knave	Right
Four	Right

Six Right
(Pause)
Queen Wrong

The odds against Miss Johnson's results being mere chance-coincidence are many millions to one. This pioneering experiment was not flawless, however, since the subject might have unconsciously obtained clues from seeing the backs of the cards. She might also have known the pack from seeing it used in the house, although if that were so she would have been a terrifying opponent in a bridge game.

A variety of such tests, conducted during September and October, met with remarkable success. Tyrrell was aware of the uncertain evidential value of the work and the need for a more scientific procedure, but it was not until thirteen years later that he found it possible to resume the Johnson investigation. In view of her later success, there is little doubt that as early as 1921 Tyrrell had discovered the first high-scoring ESP subject of the twentieth century.

In 1934 Tyrrell designed an apparatus to take advantage of Miss Johnson's skill in finding lost objects. This mechanism consisted of a row of five boxes with a screen superimposed so that the experimenter, on the open side of the boxes, was invisible to the subject on the other side. When Tyrrell placed the end of a pointer in one of the boxes and called "In," the subject was to open the box on her side which she believed to contain the pointer. In this work Miss Johnson was successful both with Tyrrell and with six other operators.

Like most pioneers, Tyrrell's early attempts to establish telepathy and clairvoyance by quantitative means were not all perfect. In the pointer experiments, for instance, the operator might have an unconscious patterned order of pointing at the boxes, and if the subject's guessing pattern bore some resemblance to it, then any non-chance results could be accounted for by pattern similarities, rather than by ESP.

Tyrrell successfully overcame this criticism by inventing an electrical device which selected the targets at random. To a related electrical circuit he fitted a small lamp in each of the five boxes, each of which had been made light-fast. When the subject opened the right box, the light was on; wrong boxes were dark. The result of each of the many thousand trials was electrically recorded on the moving tape.

In some experiments Miss Johnson was required to open the box *before* the target had been selected by the electrical mechanism. She was successful in this test also, thus demonstrating the improbable yet seemingly real phenomenon of precognition.

The operation of Miss Johnson's faculty seemed to depend upon her "health and happiness, and an absence of any conditions tending to self-consciousness." Her own attitude toward psychical phenomena

was one of "robust common sense tinged with healthy skepticism."

ON CONCLUDING this work Tyrrell diverted his thoughts to one of his earliest interests — the study of spontaneous phenomena, particularly apparitions. He had made a close study of the two great classics of the subject, Edmund Gurney's *Phantasms of the Living* and Frederic Myers' *Human Personality and Its Survival of Bodily Death.*

His personal experiences with phantasmal events were slight, but they persuaded him that there was "something there" to be investigated. Once when staying in an old castle, he slept in a haunted room at the top of a turret, hoping to have the opportunity to see the ghost. Nothing happened, but he did hear the sound of stairs creaking—which could not be accounted for, since the stairs were made of stone.

In 1921 when his wife and he were staying at Tonbridge in Kent, they made friends with an old retriever dog, who delighted in taking long walks with them. Every afternoon the dog would bark hopefully outside the window. Tyrrell was particularly fond of the dog. Some months later, when the family was a hundred miles away in Dorset, Tyrrell heard distinctly the sound of the dog barking outside the door. When he opened it, no dog was there. Afterwards he heard the dog had died at just that time.

A slight case, but sufficient to stimulate his interest in the extensive range of more striking cases investigated by the Society of Psychical Research.

Out of these studies he developed his theory of apparitions, which was the subject of the Myers Memorial Lecture, 1942, and is judged one of the most memorable contributions to the subject. In a letter, another distinguished (and usually critical) researcher, the late Whately Carington, exclaimed, "Have you read Tyrrell's *Apparitions?* At last I believe in 'ghosts' and *know what I am talking about!*"

Tyrrell developed his theory from considerations of normal sense-perception, and proceeded to discuss the facts of hypnotism. The hypnotist says to his subject, "You will now see a brick on the table." The subject then experiences the apparition of the brick. The hypnotist is the *agent* or source of the apparition, the subject is the percipient of it. The apparition has no objective reality, Tyrrell asserted, it is an inner experience of the percipient.

Similarly with psychic apparitions; they have no objective reality: phantoms do not occupy space, nor look in mirrors, nor tread creaking stairs, nor open doors. All these are private experiences at some undefined level of the mind. We might almost say that you do not "see" a ghost *before* your eyes, but *behind* them.

In Tyrrell's view, there was al-

ways an *agent* as well as a percipient. He recognized four classes of apparitions: (1) experimentally produced apparitions, (2) crisis apparitions, (3) recognized apparitions of persons some considerable time dead, and (4) ghosts habitually haunting places.

The transmission in most cases was telepathic, but the apparition need not be that of the agent himself. Nor need the agent be aware of his part, since apparitions were usually generated from the unconscious levels of the agent's personality.

The first class shows many of the features common to all apparitional studies, and a characteristic case is reported by H. M. Weserman of Düsseldorf in 1822. Weserman, the agent, had been in the habit of trying to make his own apparition visible to people. On the occasion reported, he varied the procedure by trying to make the percipient see the apparition of someone else. Weserman's account proceeds:

> A lady who had been dead five years was to appear to Lieutenant N. in a dream at 10:30 P.M. and incite him to good deeds. At half-past ten, contrary to expectation, Lieutenant N. had not gone to bed, but was discussing the French campaign with his friend Lieutenant S. in the anteroom. Suddenly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S. with her hand three times in a friendly manner; then turned to N., nodded to him, and returned again to the doorway.

This was confirmed by Lt. S., who added the significant information that "the door of the room, which always opens with a great deal of noise, did not make the slightest sound when opened by the figure."

This is a collective hallucination affecting two persons. On Tyrrell's theory, the door was not opened by the deceased lady, or opened at all. The whole of the little drama was an idea pattern generated in the personalities of the two percipients, possibly with a telepathic influence between them. It was built up into a kind of play by the "stage-carpentry" in the percipients' minds.

Tyrrell concluded from a study of many cases that so-called phantasms of the dead (class 3) were usually created spontaneously, though unintentionally, by living persons. But in a residue of cases the telepathic effect was between a "dead" person and a living percipient. Such cases included a proportion of those occurring at or near the crisis of death (class 2), and certain hauntings (class 4) when the ghost repeatedly perambulated the scene of former activities. Tyrrell, however, appeared to attribute the great majority of apparitions to the telepathic powers of living persons.

WITH the passing years, his experimental interests declined and he meditated more and more on the *implications* of the discoveries. He believed that they must

touch life at many points. He looked upon psychical research as not an end in itself but a pointer to a more profound understanding of the universe and of man's place in it. His views were never fully formulated, but he touched tentatively on the issues in *Science and Psychical Phenomena* (1938), which was intended to draw the attention of scientific men to the reality of the discoveries.

The Personality of Man (1946) was an account of psychical discoveries for the intelligent layman. It appears to be the most widely read book on psychical research in the history of the subject. His last book, *Homo Faber* (1951), was a study of man's mental evolution in relation to applied science, biological adaptation, and psychical research.

For years he was intent to stir the scientific, psychological, and philosophical professions out of their attitude of indifference to psychical research. It is impossible as yet to determine just how successful he may have been.

Tyrrell was a very modest man, and a good friend to many. He loved to take his friends on walks over the crests of the Surrey Downs, from which in all directions they could view far horizons. He himself in his later years seemed like one of those of whom H. G. Wells wrote, "We are all things that make and pass, striving upon a hidden mission, out to the open sea."

TRISKEDEKAPHOBIA or the Fear of 13 is being systematically defied by the National Committee of 13 organized in New York City to fight "superstition and fear."

1953 — with February 13, March 13 and November 13 all falling on Fridays — offers special opportunities to the committee. On March 13, for instance, thirteen guests were invited to the showing of a film, each of the guests occupying seat number thirteen in the first thirteen rows. The guests were encouraged and given ample opportunity to break mirrors, light three on a match, walk under ladders, etc.

CLAIRVOYANCE IN A GLASS OF WATER

The inventor describes a simple and reliable "home-method" of previewing the future.

CAN anything as ordinary as a glass of water be used to produce a phenomenon as extraordinary as clairvoyance? I say it can, and moreover, the method of procedure is both simple and remarkably successful.

It is so simple, in fact, that I hope each of you will be encouraged to try the experiment either on yourself or, as I usually work, with the assistance of a "subject."

First, I place a blank sheet of white paper upon a table. On the paper I place a glass filled almost to the brim with water. I surround the glass with a sort of screen, usually made with books. The glass itself should be in partial darkness, while a little light remains shining on the paper.

I have the subject sit before the table with his back to the light. Then I assure myself that he is completely relaxed. I ask him to think of "nothing."

I tell him to keep his eyes wide open and stare into the distance of the glass as if it had no bottom, then the water will gradually appear milky.

As soon as he announces that this has happened, I tell him that when the "clouds" have dissipated they will be replaced by the desired scene. This process usually takes less than a minute.

Throughout the operation I stand close behind the subject, and should the vision become obscure, I place the fingers of one of my hands upon the top of his head. The clarity and sharpness of the image return immediately.

I should mention that throughout the experiment the subject remains wide-awake. He may even chat about his observations, in much the same way that a spectator at the movies might discuss the images upon the screen with a companion.

The most striking fact emerging from my experiments with this method is the percentage of success. There has never been a failure, even when the subject seemed to have no special predisposition and was completely ignorant of anything relating to hypnotism or parapsychology.

This is in contrast to those who claim that only easily susceptible

persons can be used, and that vision at a great distance can be obtained only in exceptional cases.

Another point worth mentioning is the rapidity with which, at least in my experience, visual hallucination takes place—usually in less than a minute, and most frequently in about thirty seconds. Also, in this type of vision the picture is as clear-cut as in stereoscopic photography, and sometimes it is colored.

FIRST EXPERIMENT

While in Algiers some time ago, I happened to meet a naval doctor about twenty-five or twenty-six years old who had been a schoolmate of mine.

One evening when I was at his home, he expressed surprise that he had not yet received a prearranged telegram from his wife, who had left for France one or two days earlier.

I suggested that he try to obtain the explanation for her silence by clairvoyance in a glass of water.

The fellow was easily put into a state of suggestibility, and as soon as he glanced into the glass he saw the "clouds" swirling. Within about a minute the clouds cleared and the vision surged forth. He said, "I see her. She is still on the train, but it's extraordinary. The train is stopped in the middle of a snowy landscape." He then described her companions and their conversation with her.

I suggested that he attempt to follow the tracks and tell me the name of the nearest station. He described a little station, but he couldn't name it since, he said, the station wasn't lit.

In the first letter he received from his wife she informed him that the sending of the telegram had been delayed because her train had been blocked by snow. The sudden snowfall had been exceptional and unpredictable, and was reported as such in the newspapers at that time.

Upon her return my friend's wife confirmed the exactness of his description of the companions in her compartment and their conversation.

SECOND EXPERIMENT

Later, again in Algiers, I spoke of paranormal faculties to a thirty-year-old teacher, who was absolutely skeptical and insisted that the phenomena I related were either nonexistent or due to fraud.

In order to convince him, I took him home with me one evening and declared that I could make him see in a glass of water what was occurring at that instant in any place he desired. He suggested that I show him what his parents were doing in the little Corsican village where they lived.

I put him into a state of superficial hypnosis and placed him before the glass of water. After a moment he said, "I see my father going out of the house. He is going to meet my brother, who is bringing

him two partridges." He described the conversation between his father and brother.

When he wrote home, his family confirmed the accuracy of the vision as to both the time it occurred and the conversation which he had described to me.

THIRD EXPERIMENT

About two years later I met a woman with tears in her eyes, who had just received a telegram reading: *Brother serious condition. Please inform family.* The brother in question was at that time on military duty in Morocco.

The woman was under the impression that she would never see her brother again, and although I carefully refrained from mentioning it, I was under the same impression. Nevertheless, I offered to use the glass of water as a means of revealing her brother's present condition to her.

Seated before the glass of water she declared almost at once that she saw the water become murky, and a few seconds later she added, "Yes, I see my brother. He doesn't seem to be very sick. But I can't see him very well. It's vague."

I touched the top of her head with the ends of my fingers and she cried, "Oh! Now I see him clearly! He is talking with a friend." She described the conversation. When I asked her where the hospital was located she said she didn't know, but by her description I recognized Oran. This seemed inexplicable to me, since her brother was supposedly in Morocco.

Shortly after this her brother wrote to her and confirmed the vision in every respect. On the day she had looked into the water glass he was actually much better and, in fact, had been moved to Oran.

FOURTH EXPERIMENT

One evening while strolling with a doctor and a lady who was a friend of his family, I mentioned my experiments with vision in a glass of water.

The doctor proposed that I try an experiment using the lady as subject. I agreed and they accompanied me to my home, where the lady told me she would like to know if her husband, who had been away on a business trip, was on his way back to Algiers. When she looked into the water glass, she said she saw her husband in a sleeping berth on the train. He was wearing blue-striped pajamas, which she didn't know he owned. She also described the traveler in the neighboring berth and their conversation.

Several days later the doctor told me that the vision had proved to be exact in every detail.

This experiment, while less conclusive than the others since the woman was fairly certain that her husband was on the train to Algiers at the moment of the experi-

ment, is mentioned because the doctor in question is still living in Algiers and can confirm the related facts.

I HAVE chanced upon a pamphlet by Sedir on "Magic Mirrors," wherein I discovered that without knowing it I was using the same technique as the one described by Papus in his *Treatise on Magical Practice*. Frederick Myers would probably ascribe the results of these experiments to the "faculty, possessed by certain subjects, of projecting as upon a screen, the images formed in their subconscious," noted in his book, *Subliminal Self*.

For my own part, however, I can only admit that I am unable to make any attempt to explain the phenomena I have described here.

Adapted from an article by Albert de Bosredon in *Revue Métapsychique*, July-September 1950.

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THE ESOTERIC MEANING of SCENTS and PERFUMES

by P. MICHAELIS

WHEN Christopher Columbus set out to discover a new route to India, his motives were primarily those of a business man. He was seeking another source of the lucrative products of oils, fragrances and spices. Now, the new world he discovered has become the largest market for such products—Americans spend over one hundred million dollars a year for perfumes and toilet waters.

If a respectable American pharmacist were offered the opportunity to sell elixirs promising long life, love potions with guaranteed results, charms or amulets, he would probably reject the opportunity indignantly. Yet, this is exactly what the perfume industry is offering, through him, to the modern public, which is assured that the "right" perfume guarantees beauty, youth, success and love. In this way, the druggist who sells perfumes or the chemist who concocts subtle and sophisticated mixtures is engaged in that element of magic which is identified with the very idea of odors and scents.

IN SEARCH OF A LANGUAGE

Is there a science of smell? If one thinks in terms of modern chemistry which is able, at low price and in great quantity, to reproduce the natural oils of flowers, woods and animals, the answer is yes.

One of the best books on the subject is written by a chemist, E. Sagarin, *The Science of Art and Perfumery,* and in it the author refers to scents as "a science in search of a language." Scents defy accurate description, he says, and odor is still a mystery. "[It] has failed to be harnessed to a mathematical formula that would give it a relationship to the other properties of a chemical."

Chemists and physiologists have attempted to classify odors and perfumes qualitatively (Zwaardemaker) and quantitatively (Crocker and Henderson). It is significant, however, that one of the first attempts by a perfumer, S. Piesse (1865), to establish a classification of odors led him to compare scents with music.

The "odophone" of Piesse—his scale of scents—is reproduced here. Piesse's theory is that there is not only a "correspondence" between perfumes and musical notes but also a principle of harmony — certain odors being "out of tune" when combined with others. Like the Russian composer, Scriabine, Piesse probably dreamed about a fantastic piano or organ of sounds, odors and colors.

If chemists and practical perfumers have this mystical approach to the subject and when a doctor admits that "of all the senses, none surely is so mysterious as that of smell" (D. MacKensie, *Aromatics and the Soul*), it is easy to see why the subject is so fascinating to anyone interested in the paranormal.

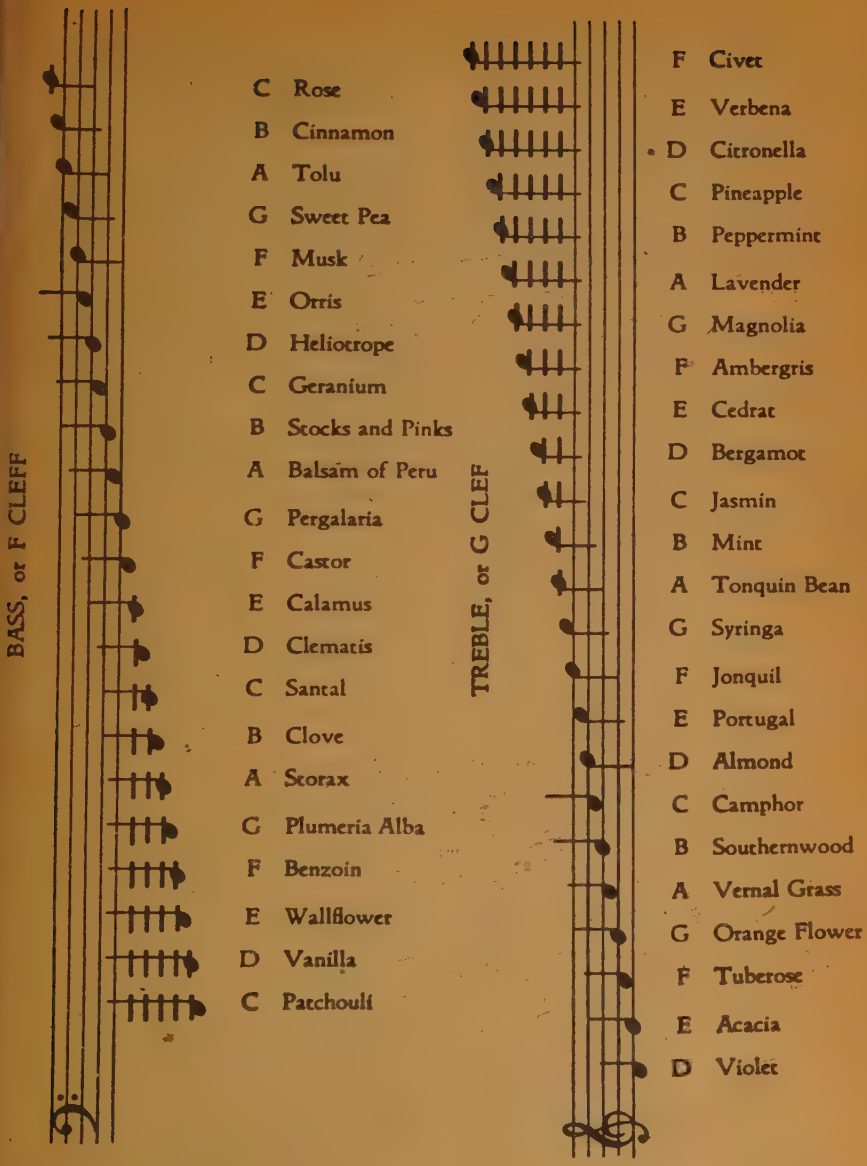
THE ODOR OF IMMORTALITY

The oldest containers of perfume in our possession were found in the tomb of Tutankamen (about 1358 B.C.). When the tomb in the Valley of the Kings was opened in 1932, the perfumes and ointments had of course evaporated but a tantalizing aroma could still be detected in the stone containers.

Egyptian mummies were saturated in oils and perfumes; in every tomb there were containers of perfume, even the animals were perfumed, because perfume was associated in Egypt with immortality and reincarnation. Some of the formulas for Egyptian perfumes consisted of natural resins, gums and scented woods to which, as time went on, the myrrh and frankincense of Arabia were added. The formula of one of the sacred perfumes, *The Kyphi,* offered to gods in Egyptian temples has come down to us intact. Cleopatra used it abundantly, for by her time the role of perfumes had passed from religious rituals into *magia sexualis.*

WORSHIP, SEX AND MEDICINE

Even earlier China had incense and perfumes both for sacred and profane purposes. The Chinese discovered musk and one of the most ancient of fragrances, *E Hiang,* is



PIESSE'S GAMUT OF SCENTS

still used to perfume silk robes. Long odorous matches were burnt in ancient China at funeral processions.

In India, perfumes were used mainly in worship and in funeral rites. Some of the fragrances discovered by the Hindus, like ginger grass, are still in use in modern perfumery.

In Greece, perfumes were associated with religious rituals, with sex life, and with medicine. Greek mythology offers important clues and symbols for the esoteric meaning of perfumes. Thus the rose, according to a Greek myth mentioned by Virgil, was born from a drop of blood and a kiss of Venus, an image emphasizing the mystical and the erotic properties of odors.

From Greece to Rome, the use of perfume grew tremendously. The Romans used perfumes, just as we do, in liquid, solid and powder form. Although most of their perfumes were much more oily than ours, they were substantially similar to those we know today.

After the fall of Rome, the two great centers for the religious and profane use of perfume were Arabia and Persia. In Europe, during the early Middle Ages, perfumes were completely eliminated from everyday life. They were restricted to worship, to medicine and to occult practices of alchemy and operational magic. At the same time in Persia, the reverse took place; perfumes and incenses gradually disappeared from religious rites and were more and more used in personal life and medicine.

After the Crusades, perfumes came back to Europe by way of the North East. Perfumed leathers from Arabia became very popular. The first charter granted to perfumers in France established a corporation of Perfumers-Glove-Makers. The first professional perfumer to appear in Western Europe was in the employ of Catherine de Medici. From the Renaissance on, the history of perfume is one of uninterrupted tradition and perfectionism, but also a constant search for substitutes.

JEHOVAH'S CHOICE

Nowhere is the esoteric meaning of perfume revealed more clearly than in the Old Testament, for there God Himself requires the use of perfumes and even indicates His preferences.

It was because of the sweet savor of Noah's offering that the Lord decided "not again to curse the ground any more for man's sake." After the Lord delivered the Ten Commandments to Moses, the offering of the children of Israel contained anointing oils and sweet resins. The oldest complete formula of a perfume ever published can be found in Exodus III, 23-25:

500 shekels of pure myrrh
250 shekels of sweet oil of cinamon

200 shekels of sweet oil of calamus
500 shekels of cassia
One hin of olive oil

The list of fragrances mentioned in the Old Testament is long and impressive. Many of the fragrances are unknown to us, others familiar, though some of the perfumes do not correspond to their present-day names — for example, the Biblical camphire is not camphor but henna.

Their use was not limited to religious ceremonies. In Leviticus, there is a mention of a perfume—oil and frankincense—used as a condiment with a meal.

In the Song of Songs and the apocryphal story of Judith there are obvious references to the sexually stimulating properties of perfume.

PERFUMES IN THE LIFE OF CHRIST

In the New Testament, the references may not be as frequent, but they are even more moving. Jesus, in His sublime simplicity, not only did not object to the use of such "pagan" adjuncts as perfume, but when his disciples protested the action of a woman who poured an expensive scent on his head, he defended her and the beautiful meaning of her gift. At another time, Mary anointed His feet with a pound of spikenard, and when Nicodemus claimed His body after the Crucifixion, he brought with him a hundred pounds of a mixture of myrrh and aloes and wrapped the body of Jesus in a linen cloth containing these spices.

Here is undoubtedly the source and the reason for what has subsequently been called *the odor of sanctity.*

PARANORMAL ODORS

The *odor of sanctity* is a phenomenon often mentioned in the lives of saints, and has both a symbolic and a pragmatic meaning. One of the most interesting descriptions of this phenomenon is the account of the dying of St. Theresa, when the atmosphere was pervaded with a sweet flowery odor.

Less well known are the similar paranormal olfactory phenomena that occur in psychical research. One may be skeptical about the frequent "apports" of flowers in mediumship, but in the case of the medium Stainton Moses, paranormal odorants were described by F. W. H. Myers.

Psychologists agree that both the nose and the mouth are sensitive to olfactory sensations, and that individual sensitivity is highly diversified. Animals, particularly certain breeds of dogs, have an amazing refinement of scent, as most people know. (See: *Hunting by Scent* by H. M. Budgett or *The Mystery of Scent* by H. Pollard.) But the fact that many human beings have paranormal powers of smell is not as well known.

For example, Charles Baudelaire, the French poet, had an extraordinary olfactory sensitivity—a kind of *clairodorance*—that was specifically directed to the relation between odors, colors and sounds. Another French writer, Claude Huysmans, and Gabriele d'Annunzio of Italy had equally remarkable powers. And Rudyard Kipling gave a lecture at the Royal Geographical Society in 1914 in which he offered a striking analysis of his faculties and claimed that he could recognize any region on earth by its specific odor.

ODOR IN DIAGNOSIS AND HEALING

Maurice Maeterlinck was always interested in psychical and occult research, and, one day, he explained to the author of this article how he could diagnose different diseases by the subtle smell of the people he met. Many spiritual healers, mediums and clairvoyants have this same faculty and use it, often unconsciously, as a means of supernormal diagnosis.

Orthodox science does not deny the fact that certain diseases have an "olfactory environment"; pulmonary tuberculosis, for instance, has a strong sweet odor, septicemia a penetrating odor, diphtheria a light sweetish odor, scarlet fever a smell like freshly baked bread. (See Eller, "Body Odor," *Medical Records,* September 3, 1941.) But what medical science chooses to call an "olfactory environment" is the *olfactory aura.* For human aura has not only specific luminosity and color but also specific sound, smell and taste.

The discovery that certain diseases have specific odors can be supplemented by "the odors of sin" described by the Flying Monk, St. Joseph of Copertino, as originating from "beneath the envelope of the body." St. Joseph's sensitivity to the "odors of sin" may be interpreted as the discernment of certain nervous and mental ailments by their concomitant odors. (See A. A. Brill: "The Sense of Smell in the Neuroses and Psychoses," *Psycholoanalytic Quarterly,* April 1932).

CLAIRODORANCE IN UNIFORM

During World War II, many civilian defense workers were trained to classify and identify poisonous gases by their specific odors. In the United States and in England attempts were made to train commandos to a high degree of olfactory sensitivity. Since a commando usually had to operate in darkness, a "commando sniff-kit" was devised, giving specimens of different odors. These ranged from barnyards to stagnant waters, from chemical plants to enemy sailors. The Red Army, despite the contempt in which the Soviets hold every type of psychical and occult research, went further in this field than any other country. (See "Prob-

lems of Night Vision" in *War Medicine*, Vol. III, No. 2, 1943.) In Russia and in Germany, special importance was attached to the experimental study of odor-recognition among the blind.

To round out the picture, it is interesting to learn that a special "shark-repellent odor" has been discovered for the use of sailors and flyers, and was attached to the life-jackets of those who were endangered.

ODOROTHERAPY

Perfumes have always been used for medical purposes. In Egypt the priest was the healer and part of his training was the wide use of potent smells. In Greek mythology, Apollo poured perfume over the breast of dying Coronis, the mother of Aesculapius; Aesculapius himself, the patron of medicine, used both odors and music in his cures. In the sixteenth century, oils and perfumes were used in all respiratory diseases as well as in gynecology. (See Jentzer's *Traitement Biologique des Infections.*) Some of the odors used centuries ago and recommended by Paracelsus are still prescribed by twentieth century doctors; for example, camphor for heart condition, menthol and eucaliptus for colds and throat ailments. The increasing use of color and sound in modern therapy leads us to believe that odors will soon be allowed an equal importance in the treatment of nervous and mental cases (for instance in the treatment of amnesia).

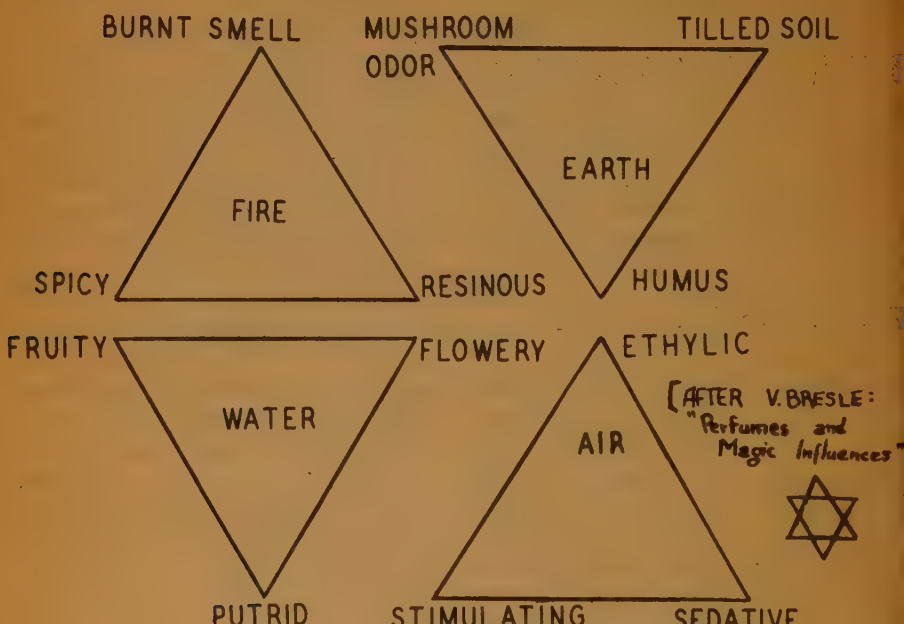
The significance of odors and perfumes in sex life does not need any stressing. We have mentioned the erogenic techniques in China, in Egypt and in Palestine. Recent experiments have established the predominant importance of odor in the procreation of insects and certain mammals; in some cases the loss of olfactory sensitivity means the end of procreation. The study of the sexual life of primitive people (See Havelock Ellis, Malinovsky, etc.) and of some of the sexual deviations (Kraft-Ebbing) offers a wealth of information, some of which has a definite bearing on the esoteric interpretation of perfume.

(A study of love potions, philters and perfumes, from primitive peoples to our time, will appear in a forthcoming issue of this magazine.)

THE OCCULT TRADITION

According to Tradition, the search for the deeper meaning of odors must start immeasurably farther back than in the Egyptian tombs or Chinese temples. In the most ancient treatises, each of the four Elements, which antedated the creation of the Universe — Water, Air, Fire and Earth (later symbolized as Angel, Eagle, Lion and Taurus)—had a corresponding triangle of elementary odors. The conflicting powers of these elements and their corre-

sponding odors, and the final harmony of Creation, were represented by hexagrams composed of the following triangles:



The astrological chart of analogies and correspondence which is reproduced at the end of this essay has a more practical and immediate significance. But here, as with every attempt to understand the occult approach to the subject, it is necessary to forget all subjective classifications.

When and how does an *odor* become a *perfume*? The Tradition deals with the *objective potency* of odors, never with their *subjective acceptability*. In occult literature, odors may be classified as "mystical, sensual, astral, magical, etc." or according to their origin: mineral (chemical), vegetal (flowers or woods), animal (musk, ambergris, etc.) but never as "pleasant" or "unpleasant." An uninformed reader of the occult literature of the sixteenth or seventeenth centuries is often confused by reference to perfumes which do not correspond to the modern concept of fragrance. (For

instance, linseed used in operational magic to enhance clairvoyance and clairaudience; sulphur used in exorcisms, and so on.)

Another essential aspect of the traditional approach is the importance attributed to odors of the human body. Twentieth century perfumers preach and claim the elimination of all odors of the body. The very existence of body odor is not only supposed to indicate a biologic inferiority but to be as well the cause of great insecurity.

For an occultist, some of these odors—above all, the odor of blood—have the highest possible importance not only in the relations between human beings and in sex, but also in cosmic influences.

These specific and unique odors and a few related vegetal essences constitute a special group which links the esoteric meaning of perfumes to astrology. The use of talismans, still widespread in the East, in Africa, and in South America, is based upon an expected "magical effect" when "charming" perfumes meet and interpenetrate the natural odors of the body.

In medieval "daemonology," the odor of "bad" vitiated blood was alleged to attract demons and larvae, while the odor of "living" blood acted as an appeal to the "cosmic forces of eternal change and transfiguration." These same conceptions are reflected in certain religions which forbid women to enter the Temple during the menstrual period. They also explain, to some extent, the animal sacrifices in primitive religions and black magic when "the call to the spirits" is made. (See Alister Crowley, *Magik*.)

THE MAGICAL INTENT

Present day perfumes are offered and used with a definite *intention*. They are not only intended to "kill body odors," but they are also meant to produce a certain "sensual atmosphere," to make a woman more attractive to men or superior to other women. Their essential purpose is to charm or to cast spells, either by a slow-working seduction or by a sudden emotional shock. The very names of many perfumes as well as their advertising clearly reveal their *magical intent* even if they cannot disclose their real properties.

From the point of view of an occultist, it would be virtually impossible to evaluate the real properties or potencies of the existing perfumes: popular "guides" or "charts" pretending to do so are of little or no value. Essential oils, like musk or amber, exert today the same *erogenic* action as they did centuries ago. But the large-scale introduction of synthetic oils, replacing natural vegetal or animal fragrances, has diluted, or perverted, the specific virtues of many odors.

From the earliest days of alchemy, students of occultism have inherited the knowledge of and the respect

for the subtle art of chemical substitutions. However, it remains true that a natural fragrance which had a stimulating or exciting effect may have hypnotic properties when duplicated chemically, or vice versa. The *radiation power* of natural oils (both in measures of space and of time) often differs from that of synthetic oils although with exactly the same olfactory effect. Women know that some perfumes "do not last" and others are "too persistent." Another difference is the *transmissibility* of the perfume: its immediate effect may be powerful, but the mediate potency (on a piece of clothing, a handkerchief, a fur), may be surprisingly weak. "The perfume of the absent," so often sung by the poets, is less frequent since the triumph of synthetic oils. The very distinctions between perfumes which have different origins but are similar in olfactory phenomena ("they smell the same") merely add to the basic mystery of perfume, baffling chemists and physiologists alike.

ANALOGIES AND CORRESPONDENCES

These are the factors which must be remembered if any reader should attempt to decipher or to experiment with the chart of correspondence and analogies involving zodiac signs, perfumes, colors, sounds and hours.

The chart we publish is a synthesis of ancient tables frequently referred to in occult literature. Since it is bound to be a mixture of real knowledge and experience as well as of unreasoned beliefs or superstitions, no chart of this kind should be followed blindly or accepted uncritically. A woman who uses perfume merely to have "that refreshed feeling" does not have to question the origin or the composition of the perfume she finds so pleasant. But when more than "refreshment" is expected, the knowledge of the traditional interpretation may be a useful addition to personal taste, imagination, and, above all, to the sense of *harmony* so rightly emphasized by S. Piesse.

In addition to authors and works quoted in this article, the following books provide extensive information on odors and perfumes: R. Bianfang, *The Subtle Sense*, 1946, an excellent scientific study; E. Rimmel, *The Book of Perfumes*, 1865 (not always reliable, but a mine of curious information, especially about cosmetics); Richard Le Gallienne, *The Romance of Perfume*, 1928 (beautifully written but superficial); on spiritual and occult meaning: Huysmans, *Against the Grain* (a work of fiction but also an important study of perfumes by the French writer, an occultist and Catholic convert. Not available in English: Monery, *L'Ame des Parfums*, 1924; V. Bresle, *Parfums et Influences Magiques*; Muchery, *Magic Astrale des Parfums*, 1952.

CORRESPONDENCES AND ANALOGIES OF THE ZODIAC SIGNS TO COLORS, SOUNDS, SCENTS AND PROPITIOUS TIMES OF DAY:

SIGNS of the ZODIAC	COLORS	TONES	SCENTS	TIME
ARIES	Fire red, Vivid red.	G	All odors related to fire, burning, resin, spices.	Sunrise
TAURUS	Pink, Blue, Tender greens, Delicate pastel. Also dark green,	D	All odors suggesting the noxious. Those related to the odor of Humus. Lilac.	Dawn
GEMINI	Gay, vivid agreeable colors. Chestnut.	A	Subtle odors. Musk in harmony with lighter scents.	Morning 9 A.M.
CANCER	Opaque colors. Milky, Mirror, Silver gray.	E	All floral scents.	One hour after Dawn
LEO	Lemon yellow, Green, Gold.	B	Same as Aries, primarily — Resin.	Noon
VIRGO	Orange, Varicolor.	F	Scents related to Mushroom odor.	Midnight

SIGNS of the ZODIAC	COLORS	TONES	SCENTS	TIME
LIBRA	Water green.	UT sharp	Fast evaporating scents. Narcotic scents.	Sunset
SCORPIO	Vermillion, Twilight blue.	G sharp	Slightly putrid scents.	Sunset
SAGITTARIUS	Sky blue, Black with Silver arrow. Violet.	D sharp	All the spicy scents.	End of the Night
CAPRICORN	Opal, Dark opal, Black, Chestnut.	A sharp	All scents reminding of freshly tilled soil.	Late afternoon 6 P.M.
AQUARIUS	Gray, Black, Mauve	F-E sharp	All the light, fast evaporating scents.	Before evening prayer
PISCES	Light blue, Violet.	UT-B sharp	All the fruity perfumes.	Morning

A FAREWELL to THOMAS SUGRUE

By S. DAVID KAHN

TOM SUGRUE died on January fifth of this year at the age of forty-five. Death followed an operation which was to have returned to him the use of his legs. He had fought for survival through considerable pain and seven weeks on the critical list. This ordeal became the final trial of a brave man.

The devotion of those around him in his latter years was extraordinary. In part it could be traced to the selflessness with which he extended himself to those who came to him for support of their lagging spirits or troubled minds. In part it was surely due to the attractiveness of his personality itself. I imagine, however, that to his friends and readers he often seemed a sort of external symbol of the struggle against adversity that each of us wages in some fashion within his own psyche. Perhaps we may have felt that by some mysterious transformation his success became in a sense ours, and his defeat, ours too.

A ROMAN Catholic of Irish descent, Tom Sugrue was raised in a small Connecticut industrial town. After working in the local bank and on the newspaper, he went south to study journalism at Washington and Lee. There his literary talents began to shape, and there too he first became interested in psychical research and the esoteric traditions of our culture. Through his roommate, the son of the clairvoyant Edgar Cayce, he was introduced to the theology and substance of mysticism.

After working for the *New York Herald Tribune*, he traveled around the world for the *American Magazine*. While on this assignment, only

seven years after his graduation from college, he was stricken with a crippling disease. His body progressively withered, finally leaving his limbs fused in immobility.

He was told he would not live, but he did, and the years that followed were marked by the flowering of his mind and spirit; the phoenix was determined to rise from its ashes. In 1943 he told of the life and philosophy of his friend Cayce in *There Is a River*. He wrote *Starling of the White House,* and, with Eddie Condon, a book about America's jazz. In 1948 he wrote *Stranger in the Earth,* a documentation of his spiritual awakening in the years before his illness. It promised a sequel he did not live to write.

A year later he went alone to Israel and was carried through its trenches and its shrines. The visit produced *Watch for the Morning.* At the time of his death, he was finishing a study of the history and significance of prophecy.

HIS journalistic instincts were strong and found wide expression. For him, the reporter's assignment was man, and he was determined to get his story. The maps he used were ancient—the Bible and the Upanishads, the saints and the esoterics. The mysticism finally distilled from his search was born of the anguish of pain and doubt, as well as in the ecstasy of new discovery. The casting out of devils in the rites of purification was not easy. The illumination that was to follow was a light not unmixed with shadow. And in the face of physical pain, and an intellect that could not be quenched, the quiet of contemplation was but for rare moments a promise unfulfilled. If there was tragedy in his death at 45, it lay here. For he had fought death to the end; he felt he was not yet through with his earthly charge.

THE quest for him was not that of *purpose,* so endemic to the western mind, compelled as it is to act rather than withdraw. He embodied instead a subtle paradox, that of a man determined to act within our world, and yet who was ultimately concerned with but one mystery — his own identity. He wrote in *Stranger in the Earth:*

Love and the desire to know—spirit and mind, the soul and its intelligence, the awareness on the periphery and the quiet at the hub —survive death. The rest is the plot of the story, the remembrance and the realization, the solving of the maze, the spinning of the web, the birth and life and crucifixion and death and resurrection, the journey from unconsciousness through self-consciousness to superconsciousness.

Daily standing on the edge of death, he had one question, "What are my chances?" It is the question any of us might ask, and the only answer was one he had written himself, five years before, in his auto-

biography. In a dialogue with his inner self, he wrote:

I've got things into a mess, I said. There is no job, there is no money, I am unable to work, there is little hope for my legs, and now I am not even going to die. The odds are against us.

The odds are even, he said. We'll win.

I suspect they did.

THE table of contents of this magazine may at first surprise the reader. Why, one may ask, such a diversity of subjects? What have English fairies and brownies in common with a criminal under hypnosis? What is the link between the unhappy ghost exorcised by a great medium and the student of automatic writing who apparently expects to explain mediumship away as a mechanism of unconscious or voluntary "dissociation"? And what is the association between a scientifically controlled experiment in telepathy and the primitive magic of gypsy medicine?

To establish itself as a science, parapsychology had to wage for the last sixty years a war on two fronts. Enemy No. 1 was the materialism and the determinism of orthodox science. Enemy No. 2 was the occult, the mystical, and the religious approach to paranormal phenomena. Even the folklore and ethnography had to be treated, if not as enemies, at least as unfriendly neutrals.

This sixty-year war has now been won. The final victory occurred in Durham, N. C., and will go down in history as the battle of the Rhines.

BUT after every victory, there is the aftermath. The victors and the defeated discover themselves lonelier and poorer than before it all started. To survive, they find they must collaborate. To go forward, they must work in common.

There lies the significance of the interest psychoanalysis is now revealing in parapsychology. This is the meaning of the latest work of Jung, of the new trends in physics, in zoology and in medicine. This is also the sense behind the revival of interest in religious and mystical experience, in theology and in occult tradition.

These trends for unity in the diversity of approach are reflected in the pages of this magazine. We believe that in the uncharted regions we are admitted to explore it is more important to build bridges than to erect fences.

The Editors

Human incombustibility has always been one of the most awesome phenomena of physical mysticism.

Here is a record of several cases of immunity to flames as manifested by both saints and simple exhibitionists.

THE HUMAN SALAMANDERS

by HERBERT THURSTON, S.J.

ONE Marie Sonet became famous under the nickname Marie "la Salamandre" when it was said she could remain suspended for more than half an hour over a fiery brazier, and although the flames played directly upon her, neither she nor the sheet which she wore sustained any damage.

Borrowing his title from this nickname, M. Olivier Leroy has published an interesting essay — *Les Hommes Salamandres* — on the question of human incombustibility. In the lives of many of the saints, immunity to burning heat is assumed to be explainable only as miraculous interference with the laws of nature. This fact has led M. Leroy to study some of the more striking of such cases and to relate them to other examples of impassibility in subjects who were not ascetics.

Almost the earliest martyr of whom we possess quite authentic information is St. Polycarp of Smyrna, who suffered in 155 or 156 A.D. He was condemned to be burned at the stake. The pile of logs blazed fiercely, but the flames gently encircled the body of the martyr, inflicting no injury. Finally, in order to kill him his persecutors pierced him through the breast with a lance. The gush of blood is said to have extinguished the fire. When he was dead, however, the fire was rekindled and his body, except for the bones, was reduced to ashes.

More directly relevant to our purpose, however, is the case recounted by St. Gregory of Tours in the sixth century. A Catholic, in the course of dispute with an Arian opponent, threw a gold ring into the fire, and as a test of the truth or falsehood of the doctrine repudiated, challenged his adversary to pick it out again.

The Arian declined, but the champion of orthodoxy plunged his arm into the flame and recovered

the ring, now red-hot. He held it in the palm of his hand without injury.

No great reliance can be placed upon the historical accuracy of this story, but the next is both better known and better attested.

In 1062, an unworthy candidate, by means of a huge bribe, managed to get himself appointed Bishop of Florence. His act provoked a series of riots among the citizens, and in at attempt to restore order, it was decided that an appeal should be made to the judgment of heaven by those who opposed this appointment.

St. John Gualbert, Abbot of Vallombrosa, directed one of his monks, Peter Aldobrandini (afterwards venerated as St. Peter Igneus), to submit himself to a fiery ordeal in order that right and truth might prevail. Two piles of wood, ten feet in length and with only a narrow path between them, were kindled and burned fiercely until the path itself was strewn with red-hot embers.

Peter, after offering Mass, walked slowly along the passageway between the two blazing piles. Not a hair of his head was injured, nor were his vestments even scorched. He would have returned the same way, but the people were satisfied that God's will had been made manifest.

The accused bishop was deposed and afterwards gave proof of sincere repentance. There seems to be good contemporary evidence for this incident, and Msgr. Mann, in his *Lives of the Popes,* accepts it as historical.

THE case of the Augustinian hermit, Blessed Giovanni Buono, is particularly well authenticated, since we have copies of evidence given by witnesses in the cause of his beatification in 1251, two years after his death.

Included is the testimony of a Father Salveti, who tells how one Brother Jachim was violently tempted to give up his vocation. One cold winter day when a number of the brethren were gathered around a great fire, John Buono began to hold forth upon the supreme importance of being faithful to one's religious profession. They ought, he said, to fear nothing, neither cold, nor heat, nor hardships, nor tribulations, being assured that God would always come to their aid when help was really needed.

> And saying this [the witness went on] John suddenly rose up and stepping into the fire began to shuffle the embers about with his feet just if they were water, and there he remained standing for as long a time as it would take to say the *Miserere* halfway through. . . . But since this deponent was convinced that Brother John Buono had suffered hurt from the said embers, he purposely came close to the same John that he might the better examine and observe whether any damage had been done to his feet or his legs or his tunic, but, though he scrutinized them narrowly, he saw no trace of burning or of any injury.

LEROY cites, as another striking series of manifestations, material from the canonization process

of St. Francis of Paula, who is of special interest not only because the immunity from burning seems to have been habitual with the Saint, but because he also seems to have possessed the power of communicating this immunity to others.

A large number of incidents on record testify to his insensibility to the effects of fire. A certain Bernardinus de Raymundo, for example, reports on an incident he witnessed at a smithy while getting an animal shod. A large piece of red-hot iron remained over after the operation, and Francis, who chanced to come in, asked the man if he had enough iron left to do a similar job for him. The smith pointed to the bar which had been heated, whereupon Francis calmly took it up in his hands.

They shouted to him, "Father, don't do that. You'll be burnt"; but the Saint replied, "By your leave, I am just holding it to warm myself."

Again, when a limekiln had fallen in, we hear of him entering the kiln to repair the damage singlehanded.

Two distinguished ecclesiastics, when charged by their Bishop to report on Francis of Paula and his way of life, began to test him by making light of the austerities practiced by himself and his followers. "It is quite easy for you to do these things," they said, "because you are a peasant and used to hardship. But if you were of gentle blood you would not be able to live in this way." The account continues:

> The said Brother Francis replied: "It is quite true that I am a peasant, and if I were not, I should not be able to do things like this." And as he so spoke, he bent down to the fire, which was a big one and burning fiercely. Filling his hands with the brands and live coals, he held them there while he turned to the Canon and remarked: "You see, I could not do this if I were not a peasant." . . . Then the Canon threw himself down before the said Brother Francis and wanted to kiss his feet and his hands, but the Brother would not allow it.

Such incidents in the life of Francis of Paula are very numerous. We hear of him putting his arm into a kettle of boiling oil, and on another occasion into boiling lye. When red-hot charcoal was brought to him, we are told how he rejected the wooden trays and carried it off in his hands. There is also a story of some charcoal burners who had covered their stack so unskillfully with soil that the flames burst out through several crannies. Francis put his bare foot over each cranny in turn to keep the fire in until fresh earth could be brought to close the orifice.

Francis of Paula died in 1507. When in 1516 the Count of Grotteria wrote to Leo X urging his canonization, he averred, among other pleas, that it was known to himself and to his wife that Francis, like the three youths of Babylon, had passed unscathed through more than one fiery furnace. In particular, he attested that the holy man "carried coals in his hands to warm some of those who had no faith in him, and that the unscorched condition of

these same hands had brought them to unhesitating belief."

In this fetching of coals to warm people, it seems not improbable that he meant for them to take the red-hot charcoal and hold it, for frequently those who are immune have the power to extend this immunity to others. Most of those presented with this opportunity to warm themselves seem to have declined the invitation, but one case attested by an eye-witness, Maestro Confortus de Affriento, suggests a successful example of immunity transferred.

His evidence also involves a fired limekiln. When news was brought to St. Francis that the kiln was falling in, he ordered a diminutive Brother to crawl through the low door and gave him a stick to set up inside. He told the boy to have no fear. The kiln was saved and the boy remained unharmed.

LEROY also presents the story of St. Catherine of Siena, as recounted by Mother Frances Raphael:

> [Catherine] sat down by the fire and began to turn the spit; as she did so she was rapt in ecstasy. . . . When supper was ended Lisa returned to Catherine, intending to watch by her until she should recover consciousness. On re-entering the kitchen, however, she was terrified to find that Catherine had fallen forwards, and was lying with her body on the burning coals. . . . "Alas!" cried Lisa, "Catherine is all burnt"; and so saying she ran and drew her out of the smoking embers, but found to her wonder that she had received no injury either in her person, or even her clothes, on which the "smell of the fire had not passed." "And yet," says her old English biographer, "it was a great fire and she a long time in it."

These instances may suffice as illustrations of the kind of episode occurring in the lives of the saints and habitually treated by hagiographers as miraculous. There are many more. The carrying of live charcoal in the hands, for instance, is mentioned in the life of Domenica dal Paradiso, and in that of Margaret Parisot; while Blessed Angelina di Marsciano is said to have brought the whole burning contents of a stove hidden under her mantle into the presence of the King of Naples in order to convince him that she was not frightened by his threats to burn her for a witch.

TAKING a general view of these alleged examples of human incombustibility, they may, I think, be conveniently divided into four classes. First, there are the cases presented so far, which are usually considered to be a miraculous testimony of exceptional holiness of life. Secondly, there are those which claim only that the individual appears by some freak of nature to be unaffected by the action of intense heat.

Thirdly, we have many stories of spiritualistic marvels, which recount how certain mediums when entranced are able to handle fire and to protect others from its action. Lastly, there are the "fire-walks," usually associated with some pagan

religious rite, but recurring in almost every part of the world among barbarous peoples, and traceable even in remote antiquity.

The question remains whether there is any evidence for the belief that some exceptional individuals are impervious to the effects of heat, and even for a while to flame, assuming that the trial is not indefinitely prolonged.

Let me quote a well-known passage from *Evelyn's Diary*, which M. Leroy has transcribed. The performer in this case, a common juggler, made no pretense of any religious mission, but it is difficult to see how such feats, executed in a private drawingroom, could have been faked.

> Oct. 8, 1672. [Lady Sunderland] made me stay to dinner at Leicester House, and afterwards sent for Richardson, the famous fire-eater. He devoured brimston on glowing coales before us, chewing and swallowing them; he mealted a beare glasse and eate it quite up; then taking a live coale on his tongue, he put on it a raw oyster, the coale was blown on with bellows till it flamed and sparkled in his mouth, and so remained until the oyster gaped and was quite broiled . . .

Richardson, it appears, was well known in France as well as in England, and an article devoted to him in the *Journal des Savants* for 1677 is in exact accord with Evelyn's description, but magnifies rather than attenuates the wonder.

Then, there is the extraordinary report furnished by a correspondent of the *New York Herald* concerning a Negro in Talbot County, Maryland. The writer names several prominent inhabitants, including the editor of a local newspaper, and states that in their company he was present at an exhibition of the Negro's powers which took place "at Dr. Stack's Office."

> A brisk fire of anthracite coal was burning in a common coal stove, and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the Negro pulled off his boots and placed the hot shovel on the soles of his feet, and kept it there until the shovel became black. His feet were then examined by the physicians—three were present—but no burns could be found. . .
>
> The shovel was again heated red-hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the shovel upon it, licking the iron until it became cooled. The physicians examined the tongue but found nothing to indicate that he had suffered in the least from the heated iron . . .

Following the exhibition, the correspondent conversed with the Negro, Nathan Coker, who told him, "I drink my coffee when it is boiling and it does not give me half so much pain as it does to drink a glass of cold water. I always like it just as hot as I can get it. . . . I often take my iron out of the forge with my hand when red-hot, but it don't burn. Since I was a little boy I have never been afraid to handle fire."

This account, which appeared in *The Spiritual Magazine* for January 1872, refers to the *New York Herald* as source but does not mention a specific number. Nonetheless, I have little doubt of its genuineness. Maryland is not so far distant from New

York that the *New York Herald* could fail to circulate there, and the mention of the names of a score of residents, together with those of two circuit judges and a sheriff, would be sure to provoke emphatic protests if the account had been a fake. The Spiritualists could have had no motive for inventing such a story, since the Negro's gift is represented as a purely natural faculty, free from trance or anything of a mediumistic nature.

CASES such as the fire-eater Richardson and the Negro of Maryland make it difficult to declare positively that a miracle is necessarily involved when human flesh in contact with flame sustains no injury. One is even more hesitant when account is taken of the feats of spiritualistic mediums and of the records of fire-walk ceremonies among primitive peoples.

Regarding the former category, one naturally turns to the record of Daniel Dunglas Home who is especially remembered for this kind of exploit. On more than twenty occasions his immunity to injury when in contact with red-hot coals was attested by witnesses of the highest standing, and what is even more striking, he was able to impart the same immunity to those who had faith and were willing to take burning objects from his hands.

Following is an account recorded by the late Earl of Dunraven (then Lord Adare) in a contemporary report of a séance held on November 30, 1868.

> [Home, entranced] went back to the fire and with his hands stirred the embers into a flame, then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his finger for some time in the flame of a candle. Presently, he took the same lump of coal he had previously handled and came over to us, blowing upon it to make it brighter. He then walked slowly round the table, and said, "I want to see which of you will be the best subject. Ah! Adare will be the easiest because he has been most with Dan [i.e., himself]." . . . He came to me and said, "Now, if you are not afraid, hold out your hand." I did so and having made two rapid passes over my hand, he placed the coal on it. I must have held it for half a minute, long enough to have burned my hand fearfully; the coal felt scarcely warm.

It should be pointed out that the Lord Adare was by no means an intellectual nonentity and that his description, which he rendered at the age of twenty-seven, was corroborated by all others who had attended the seance.

Lord Lindsay in 1869 offered the following statement for the information of the Committee of the Dialectical Society, who were holding an investigation of alleged spiritualistic phenomena:

> I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, etc. Eight times I have myself held a red-hot coal in my hands without injury, when it scorched my face on raising my hand.

It is hard to believe that Lord Lindsay was hallucinated or lying, and hardly less difficult to suppose that on each of these eight occasions Home was successful in slipping in, as Podmore suggests, a thin clinker or a pad of ashes between the burning coal and the hand. There seems to have been very little of the daredevil, either physically or morally, in Home when not entranced. Think of the social ruin to which he exposed himself if anything had gone wrong.

On one occasion, a lady reported that a red-hot coal "was dropped onto my white muslin dress, where it remained for some seconds, as it was so hot we all feared to touch it. My dress, though made of the finest muslin, was not ignited and we even failed to detect the slightest trace or mark of any kind after examination."

Nothing was dearer to Home than the vogue he enjoyed in aristocratic circles, but if a lady had to carry a scar for the rest of her life, or had her dress set on fire as the result of one of these experiments, he must have known that such an incident would not hastily have been forgiven or forgotten.

A final example of Home's extraordinary gifts is taken from notes written by Stainton Moses immediately following a séance held at 81 South Audley Street on April 30, 1873.

Mr. Home went to the fireplace, removed the guard, and sat down on the hearthrug. There he seemed to hold a conversation by signs with a spirit. He repeatedly bowed, and finally set to work to mesmerize his head again. He ruffled his bushy hair until it stood out like a mop, and then deliberately lay down and put his head in the bright wood fire. The hair was *in* the blaze, and must under ordinary circumstances have been singed off. His head was in the grate and his neck on a level with the top bar. This was repeated several times. He also put his hand into the fire . . .

Before the account of this séance appeared in the *Proceedings of the S.P.R.*, Sir William Crookes, one of the most famous chemists and physicists of his day, was consulted as to its accuracy. On March 9, 1893 he replied, "I have a distinct recollection of the séance here described and can corroborate Mr. Stainton Moses' account."

I do not [he goes on] believe in the possibility of the ordinary skin of the hand being so prepared as to enable hot coals to be handled with impunity. Schoolboys' books and medieval tales describe how this can be done with alum or certain other ingredients. It is possible that the skin may be so hardened and thickened by such preparations that superficial charring might take place without the pain becoming great, but the surface of the skin would certainly suffer severely. After Home had recovered from the trance I examined his hand with care. . . I could detect no trace of injury to the skin, which was soft and delicate like a woman's . . .

Other mediums since Home's day have exhibited the same powers in this matter of fire immunity, though they do not seem to have experimented quite so boldly.

THE fire-walk described by M. Leroy took place in 1921 or 1922 at Mysore, a native state in Southern India 250 miles from Madras. The account was sent him by Msgr. Despatures, the Catholic bishop of Mysore, an eyewitness.

The ceremony was fixed for six on the evening, but Msgr. Despatures went to examine the preparations beforehand. He found a shallow trench about a foot deep, some thirteen feet in length, and a little more than six feet in width. This had been filled to a depth of about nine inches with red-wood charcoal. There was no question, he wrote, about the genuineness of the fire; the heat from it was stifling. Close by was a Mohammedan from the north of India who was the hero of the occasion; but he had nothing to do with the preparation of the fire-pit. The letter proceeds:

> [The Mohammedan] went straight to the furnace. I thought that the man was going to enter the fire himself, but I was mistaken. He remained about a yard from the brink, and called upon one of the palace servants to step into the brazier. Having beckoned to him to come forward, he made an appeal into which he seemed to put all his powers of persuasion, but the man never stirred. In the meanwhile, however, the Mohammedan had drawn closer to him, and then unexpectedly taking him by the shoulders he pushed him into the little lake of glowing ashes. For the first moment or two the Indian struggled to get out of the fire; then suddenly the look of terror on his face gave place to an astonished smile, and he proceeded to cross the trench lengthwise, without haste. . . . The Mohammedan induced others of the palace servants to pass through the flames and they did it without taking harm. . . . There must, I think, have been two hundred people who passed over the embers, and a hundred who went right through the middle of the flames. Beside me were standing two Englishmen. . . . They crossed without any sign of burning. When they came back into my neighborhood, I asked them what they thought of it. "Well," they said, "we felt we were in a furnace, but the fire did not burn us."

Some observers of this exhibition maintained that they must have been hallucinated. Regarding this possibility, the bishop wrote, "I was in full possession of my faculties. I went round the trench before the proceedings began; I went back to it again after. . . . I even said a Hail Mary or two with the view of arresting any exhibition of diabolic power. . . . How can we account for it all? I do not think that any material cause can explain it. No expedient, at any rate, had been employed to produce such an effect. I am forced to believe in the influence of some spiritual agency which is not God."

About two weeks following this exhibition, the same Mohammedan gave another performance in the town of Mysore itself. Toward the close of the exhibition, the Mohammedan warned that no others must attempt to walk through the fire. Despite this, three individuals pushed their way in and were badly burned. The Mohammedan was held responsible and prosecuted.

The easy confidence with which rationalists like Sir James Frazer

dismiss the fire-walking phenomena does not impress me very favorably. "Strange as it may seem," he says, "burns are comparatively rare. Inured from infancy to walking barefoot, the peasants can step with impunity over the glowing charcoal, provided they plant their feet squarely and do not stumble, for usage has so hardened their soles that the skin is converted into a sort of leathery or horny substance which is almost callous to heat."

But a man who is pushed without warning into a bed of red-hot ashes does not plant his feet squarely, neither is there any reason to believe that the Europeans who have taken part in these fire-walks on different occasions had feet which were callous to heat.

It is unsatisfactory to have no solution to propound, but I am afraid we must leave this problem to be cleared up by those who, with fuller and more accurate evidence before them, will be in a better position to form a judgment than we are today.

I am not denying that the phenomena of incombustibility may have a diabolic origin, but the mere fact that we cannot explain them does not necessarily justify such an inference. M. Olivier Leroy speaks wisely when he protests the assumption that the Mohammedan wonder-worker patronized by the Maharaja of Mysore can only be looked upon as a myrmidon of Satan.

Condensed from a chapter in *The Physical Phenomena of Mysticism* by Herbert Thurston, S.J., Henry Regnery Company, Chicago 1952.

III

The Tragicomedy of
FRANZ ANTON MESMER

by MICHEL POBERS

VIENNA, in June of the year 1768: Father Maximilian Hell, a Jesuit teaching astronomy at the University, decided to call upon a young man named Franz Anton Mesmer whose doctorate thesis—dealing with the influence of the planets on the human body—had attracted his attention.

Mesmer, thirty-four years old at the time, was just starting out on his career. He had received his medical degree only two years before, and had then married a wealthy and socially prominent widow, Frau Anna von Posch.

As Father Hell entered the spacious gardens surrounding the Mesmers' beautiful baroque palace and overheard the music from a tea concert, he decided that this recently attained prosperity and social prominence should enable the young doctor to undertake some new and bold experiments at no great economic risk to his future career.

For some time, the Jesuit had been interested in the secret powers of

the ordinary steel magnet; as a student of Paracelsus, he was convinced that the magnet was a depository of cosmic power. Besides, he had heard that in Göttingen a man had recently used a magnet to stop a toothache and, at the court of Vienna, a Baroness von Stadtler was said to be using magnets to relieve stomach cramps.

In the ensuing conversation, Father Hell pointed out that the time seemed ripe now for regular scientific experiments. Would not Dr. Mesmer use steel magnets on some of his patients for the purpose of determining whether magnetic treatment might not be used in treating obstinate and chronic ailments?

Mesmer responded at once. In his own household was a patient whose long and mysterious ailment had stubbornly resisted every orthodox form of medical treatment. Franciska von Oesterlin ("Franzl"), the fiancee of the Doctor's stepson, Karl von Posch, had been bedridden for two years. The twenty-eight-year old girl suffered sudden attacks of pain and was weakening daily. She was unable to absorb any solid food and her sight was practically gone.

Mesmer agreed to apply the magnetic treatment to Franzl. This decision was to result in amazing triumphs and bitter failures and it led to a half-century of such impassioned polemics that Baron Dupotet later wrote, "No theological controversy in the early ages of the Church was ever conducted with greater bitterness."

As a matter of fact, "magnetism" existed, both in theory and in practice, before 1768, but the tragicomic history of Mesmerism began that June in 1768, following the conversation between the doctor and the Jesuit father, who was soon to become his former disciple's bitter enemy.

MAGNETISM WITHOUT MAGNETS

Since there is little doubt today that Franzl was suffering from a case of hysteria, the salutary results of the magnetic treatment are not very surprising. The extraordinary aspect of Mesmer's first case was his rapid realization that steel magnets were not indispensable, and that the real magnetic power lay elsewere—to be specific, in his own hands.

During the first treatment, Mesmer applied one magnet on the heart of the patient and two others against the soles of her feet. When she complained of frightful pain, he changed the position of the three magnets. The next day Franzl was much better. A few weeks later she had recovered sufficiently to be able to get around the Viennese shops for the first time in two years and buy the trousseau for her long-delayed wedding.

Overnight the "miracle of the magnet" became the sensation of Vienna, and consequently a matter of serious concern to the Faculty of

Medicine. The dean of the Faculty, Dr. von Stoerk, decided to examine Fraulein von Oesterlin himself.

It happens that during this visit, Franzl suffered a recurrence of her former pains and was in violent convulsions. This was the climax, the *crisis,* which was later to become one of the major developments of Mesmer's therapy. But this time "the *magnetiseur*" was unprepared. He approached Franzl's bed without his magnets and made hand movements imitating the movements of his magnets' waves. The patient gradually subsided into a deep sleep from which she later awoke refreshed.

That night, excited beyond words, Dr. Mesmer rushed to tell Father Hell that the source of magnetism was not in the steel magnet, but in the hands of the healer. Actually, he had made a double discovery—his hands were an instrument of magnetic healing and the *crisis* was a technique of healing.

FASHIONABLE MAGNETOTHERAPY

Mesmer's announcement that he would devote himself to magnetotherapy met with enthusiastic response among Viennese patients who felt that orthodox medical science offered no cure for their real or imagined ailments. It is impossible to list today more than a fraction of his successful treatments; but he cured speech defects and palsy, "vapors" and vomiting sickness. The treatment invariably included, following the first therapy, a sudden violent crisis, accompanied by high fever and "violent delirium."

Although a good many Viennese doctors vigorously attacked Mesmer's new theories, he was never accused of being responsible for a patient's death or even of having caused any serious deterioration of a condition. The first pamphlet to attack Mesmer accused him only of "plagiarism" — the real creator of magnetic cures, it was asserted, was Maximilian Hell, S.J. But, by this time, Franz Anton Mesmer had little time to heed personal attacks or enemies. He was busily at work on the first treatise of magnetic cures and was preparing to submit his discovery to "all the great academies of the Universe."

ONE DISEASE, ONE CURE

So far, Mesmer was a "discoverer." A series of experiments had disclosed to him, one by one, the essential truths of a new magnetic medicine, but in his first published treatise, he abandoned the humble accents of the experimental scientist. He offered a new concept of Man and Universe and proclaimed that his views were entirely his own, original and unprecedented. The fact is that a good many pages reflect the influence of some of the occult and mystical literature of the 17th century scientists Robert Fludd and William Maxwell.

Later Mesmer prepared a "digest" of all his beliefs in the famous "27 Propositions" submitted in 1780 to the Royal Academy of Medicine of Paris. In his first writings, however, he explained the best of his philosophy, his conception of man, and his discoveries of the nature of disease. They can be summed up very briefly:

1. *The essential unity of Man and Universe:* The human body is made of the same substance as the universe; thus man is subject to all the forces that fill the universe and that influence planets, oceans, plants or animals. The concrete expression of this unity is the Universal Fluid.
2. *Fluid—the one principle of all life:* Mesmer's Fluid is both a physical concept and a spiritual force; he compares it to light, to sound, to electricity. It is the cause of all movement, its rhythm of flux and reflux is the basic harmony of nature. The nervous system and the muscular tissues of the human body are the channels through which man participates in the "reciprocal influence and action" of the Universal Fluid.
3. *Nature is Harmony:* Failure of the nervous system to participate fully in the "reciprocal action" of the fluid means disease. There is therefore only one disease—the lack of harmony between man and universe. There is only one cure—the magnetic cure which helps nature restore harmonious relationship and an unhampered continuous flux and reflux of the Fluid.

THE BATTLE BEGINS

Although the public welcomed Mesmer's first treatise enthusiastically, the reaction of the academies, for whose benefit the book had actually been written, was far from encouraging. Only one, the Academy of Berlin, condescended to reply to Mesmer's letters, and even here, the comments were cautious and, on the whole, unfavorable.

A few months after the publication of his book, however, Mesmer was invited to speak before the Bavarian Academy of Science and, in the presence of the *Kurfurst,* gave a successful demonstration of his theory. From eye-witness accounts of this demonstration it would appear that Mesmer treated the *Kurfurst* to a highly theatrical performance; by pointing his finger at persons in the audience, the doctor is said to have created at will symptoms of many diseases. The highlight of the demonstration occurred when magnetic passes, produced behind closed doors, caused movements of cold and warm air in the room.

Even this memorable performance, however, with the resulting

The Mesmer Experiment, from *Oracle of Health, A Penny Journal of Medical Instruction and Amusement*, London 1834.

favor in the eyes of the *Kurfurst* and the constant increase in the number of his patients, could not counteract the disastrous effects of the *"Affaire Paradis"* which abruptly interrupted Mesmer's career in Vienna and forced him to transfer his activities to France.

L'AFFAIRE PARADIS

The whole truth in the case of Maria Theresa Paradis may never be established, for even today Mesmer's biographers still disagree about many of the aspects of this extraordinary *affaire*.

It is generally believed that Mesmer first met the blind child prodigy pianist and singer at a tea concert in his own home in the fall of 1768. The star performer at the party was young Wolfgang Amadeus Mozart who directed his opera *Bastien et Bastienne*. The Paradis family were among the guests.

Maria Theresa, blinded at the age of three and a half, had been unsuccessfully treated by the most famous doctors of Vienna. The gifted young pianist was a protegee of Empress Maria Theresa, and received from the Court a pension of two hundred gold ducats.

In 1776, Mesmer approached the Paradis family and offered to treat Maria Theresa free of charge. He suggested that matters would be greatly facilitated if the girl would come to live in his home. After the first few magnetic treatments, Maria was able to distinguish the outline of surrounding objects. This first improvement delighted her parents and was duly noted by Professor von Stoerk, the dean of the Faculty of Medicine.

The progress was so remarkable that Mesmer soon declared the patient's vision was almost completely restored. The most convincing document of the case is a report written by the girl's father in which M. Paradis describes at great length and with a wealth of pertinent details how his daughter was rediscovering the visible world.

To begin with, he wrote, her eyes were oversensitive and she was forced to remain in a room with closed shutters. The first human face she saw—it happened to be that of Dr. Mesmer—surprised and disappointed her. Noses, particularly, moved her to laughter.

These and other particulars in M. Paradis' reports are small details that sound authentic and fully convincing.

A powerful coalition was being formed against Mesmer, however, and the case of Maria Theresa Paradis was soon to become a *cause célèbre*. Vienna's most prominent doctors, led by J. Barth, professor of ophthalmology, who had treated Maria for six years and pronounced her incurable after diagnosing her trouble as paralysis of the optic nerve, prevailed upon the parents of the patient to proclaim that the cure was a "cheap trick" and imaginary.

How was M. Paradis persuaded that the improvements he had described so enthusiastically were nothing but a "cheap trick"? Some believe that the parents of the blind pianist feared that if their daughter regained her sight her pension from the Empress would cease. They might also have feared that her concerts would be less successful, financially, if the young girl was no longer presented as "the blind prodigy."

Maria added to the *cause célèbre* by refusing to return to her parents. When an attempt was made to remove her from Mesmer's home by force, she suffered a convulsive seizure and lost her vision once again. Now an accusation of immorality was added to the standing charges of charlatanism.

The Cardinal of Vienna made a personal appeal to the Empress which resulted in an order to remove the girl from Mesmer's house forcibly and to return her to her parents. Mesmer's enemies scored a total triumph a few weeks later when the Royal Commission, appointed to examine Mlle. Paradis, delivered a completely unfavorable report which accused Mesmer of an outright swindle. The patient pre-

tended to identify different colors, when Mesmer was in the room, but she could not tell one color from another when he was absent. This, the report asserted, was conclusive evidence of a secret agreement between doctor and patient. And the Royal Commission recommended that Dr. Mesmer renounce forever the "swindle of animal magnetism."

There are many reasons to believe that the relations between Mesmer and Maria Theresa Paradis were something more than those of doctor and patient. At the time of the incident Mesmer was forty-three. As a man, his brilliance was enhanced by a tall and remarkably handsome appearance. Maria, at the age of fifteen, was a superb musician, and exceedingly graceful if not very beautiful.

There were always many glamorous and stimulating women around Mesmer. His decision to expatriate himself following *l'affaire Paradis,* abandoning all attempts to vindicate his reputation in Austria, is a major indication that in losing Maria Theresa he lost much more than a patient.

Add to this the fact that Frau Mesmer, who was ten years older than her husband, had remained strangely silent during the long and violent controversy concerning the presence of Mlle. Paradis in her own home. When Mesmer left Vienna for Paris, his wife chose to remain behind. Frau Mesmer never saw her husband again. At her death, in May 1790, she was alone in her beautiful baroque palace.

Later, the irony of destiny rejoined the two principle players of this drama in an accidental meeting. In 1784, Mesmer, attending a concert party at the Tuileries as a guest of Marie Antoinette, was deeply stirred when he recognized the blind artist at the piano. His emotion was observed and caused wide comment among the guests.

PLACE VENDOME

Dr. Mesmer arrived in Paris in February, 1778, equipped with a substantial sum in gold, many crates of books and medical instruments, a beloved glass harmonica and a letter of introduction from the minister of foreign affairs to the Austrian ambassador in Paris.

The headlines of Parisian papers heralded the arrival of the famous *magnetiseur,* his *"magnetisme animal"* was discussed in every Parisian *salon.* There had already been some talk in Paris about "medical electricity" through the work of a young writer named Marat—later to become a famous figure of the French Revolution—and there were a number of occult philosophers, *magi,* and healers in Paris, Lyon and elsewhere in France.

If Mesmer had left Vienna bitter and depressed, in Paris his self-confidence was staggering. As a reaction, perhaps, to the humiliating accusations of the Royal Commis-

sion of Vienna, he inundated Paris with sensational statements that amazed the medical world and amused the press. He said, for instance, that his discovery of magnetism equaled in importance the discovery of the telescope and the microscope.

Mesmer rented a house in the Place Vendôme and hired a small staff consisting of a few assistants to be trained in magnetism, and an elderly housekeeper. An advertisement in the newspapers informed the Parisian public that Dr. Mesmer from Vienna had opened his "magnetopathis praxis." A great many patients were attracted to the house in the Place Vendôme, many of them prominent socially — such as the Duchess de Chaulnes. Before spring, the number of patients had increased sufficiently to warrant, in addition to the house on Place Vendôme, a second establishment at Creteil, a few miles from Paris. It was there that the famous device of the *baquet* was seen for the first time.

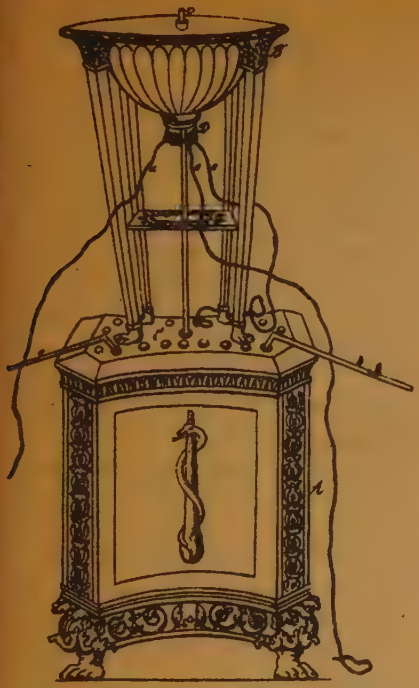
MESMER'S TECHNIQUE

All reports stress Mesmer's exceptional good looks, his elegance and suave manner. He looked his age, 44, but his movements were alert and youthful. His manner was quietly self-assured and inspired confidence in his patients. His eyes were "fascinating" and facilitated his work when hypnotizing patients. Incidentally, Mesmer never admitted that hypnotic sleep had any healing value; he maintained only that it activated the Fluid.

When a patient was introduced to his office, Dr. Mesmer would begin by passing his hands, with fingers extended, all down the body, "to establish contact." Sitting very close to the patient, he touched and rubbed the affected or sensitive points of the body while looking fixedly in the patient's eyes. Soft music from an adjoining room was used to induce relaxation during the treatments.

Then, with bare hands, or sometimes using a short stick, the *magnetiseur* transmitted "the Fluid" to the patient. Patients usually experienced more or less violent reactions; some women would cry, others laughed, some screamed, some had convulsions. The latter were contagious and often affected other people present during the treatment. There were also cases where the treatment had no effect whatever, and the patient, even after many visits, still resisted Mesmer's magnetic passes.

In Paris, Mesmer initiated a new technique which bore some resemblance to magic talismans and amulets in that any object touched by the doctor might become a source of magnetism. Thus, patients carried away with them small objects "saturated with the Fluid." The sale of these talismans eventually became a substantial source of income for Mesmer.



The "Baquet" — a luxury model. The patient had to hold simultaneously a rod and a wire. From "System des Tellurismus," vol. 1, Leipzig, 1822.

THE BAQUET

It had become impossible for the overworked doctor, even with his "home treatments," to attend all of his patients personally. Through invention of the *baquet*, however, animal magnetism was able to take on the proportions of a mass movement. The *baquet* was an oval vessel. In it were placed a number of ordinary wine bottles filled with magnetized water. Water was then poured into the vessel until it covered the bottles, and filings of iron were thrown in occasionally to heighten the magnetic effect. The vessel was then closed with an iron cover, pierced with many holes. From each hole issued a long, movable iron rod which patients applied to the parts of their bodies which were afflicted.

MAGNETIC BOARDING HOUSE

Patients thronged by the hundreds into every room of the Creteil establishment. They waited in rows around the *baquet* for their doses of "magnetic fluid." In addition to the *baquet,* they were also treated by Mesmer's assistant *magnetiseurs,* and occasionally, some had the privilege of seeing the Doctor himself. Patients who went into convulsions were placed in a separate room known as the "crisis hall."

Soon the Creteil establishment was too small to handle the crowds and Mesmer rented another house in Montmartre where patients were admitted as boarders on a monthly basis. For the poor who could not afford the *baquet* treatment, Mesmer generously provided a "magnetized tree" in the rue de Bondy. It was sufficient merely to touch a branch and feel the curative effects of animal magnetism. Starting as a vogue, the *baquet* eventually became an industry which assumed such proportions that Mesmer became known as the wealthiest doctor

in Paris. At the same time, in the French capital as well as in the provinces and in many foreign countries, scores of anonymous disciples, unknown to Mesmer, operated successful institutes based on his techniques.

FROM BAQUET TO ACADEMIE

Franz Anton Mesmer reached the peak of his career in Paris. His financial success was unprecedented. He counted among his patients members of the greatest French families, and Marie Antoinette was intensely interested in his work. But the "discoverer" in him was far from dead, and his social and financial success only strengthened his dream of obtaining official recognition for his discoveries and methods from France's leading scientists.

Mesmer's first attempts to obtain a recognized position were unsuccessful. M. Leroi, President of the Academie des Sciences, agreed to meet the Austrian at the suggestion of a mutual friend and asked him to "demonstrate his methods on a group of cases selected by a Medical Commission." Mesmer insisted, however, that he was a "philosopher of nature" inviting men of science to observe new phenomena — not a medical doctor submitting his patients to the judgment of other doctors.

"My object," Mesmer retorted, "is to demonstrate the existence of a physical agent hitherto unobserved, and not to array against my discovery, medical men whose personal interests would induce them to injure my cause and even my person."

He then offered a counterproposal. He suggested that out of a group of twenty serious cases, ten be treated by the Faculty and ten others by himself. The Academie refused.

Several letters to the Academie of Medicine requesting certification of some of Mesmer's patients remained unanswered. Some Parisian doctors pretended to be patients, underwent the *baquet* treatment, were proclaimed cured and then ridiculed "Mesmerism" in the press.

Mesmer recognized the familiar symptoms of a new coalition of scientists and knew that he had another battle on his hands. He decided to meet it head-on. Advised by Dr. Charles Deslon—a prominent professor of the Faculty of Paris and physician of the Count d'Artois, brother of Louis XVI, Mesmer decided to conduct his fight for scientific recognition not upon a few cases of healing, but on the more fundamental ground of his "natural philosophy." It was for this purpose that he wrote his major work *"Memoire sur la Decouverte du Magnetisme animal,"* which was a sort of "digest" of his philosophy in 27 propositions. Deslon was convinced that a document of this kind would be discussed by the Faculty.

TOO LATE

Alas, by the time these propositions were published, the reputation of Mesmer was more than tarnished and his "commercial genius" was being held up to ridicule in the press and in the Parisian *café chantants*.

Dr. Deslon's standing, on the other hand, was excellent. The Royal Academie of Medicine refused to even acknowledge the receipt of the *Memoire*, but invited Mesmer's friend, Dr. Deslon, to defend animal magnetism, which he had described in a book of his own. On September 18, 1780, a special meeting of the academy unanimously rejected Mesmer's theories and threatened Deslon with withdrawal of his license if he maintained his adherence to the aberrations of a "foreign charlatan." All doctors practicing magnetic healings were advised that they also would be deprived of their licenses within one year from the decision of the Royal Academie.

MESMER'S 27 PROPOSITIONS

1. There exists a reciprocal influence between the heavenly bodies, the earth, and animated bodies.
2. A Fluid, universally diffused and so continuous as not to admit of any vacuum, the subtlety of which does not allow of any comparison, and which by its nature is capable of receiving, propagating, and communicating all impulses, is the vehicle of that influence.
3. This reciprocal action is governed by mechanical laws, at present unknown.
4. From this action there result alternative effects, which may be considered as a flux and reflux.
5. That flux and reflux is more or less general, more or less particular, more or less composite, according to the nature of the causes that determine it.
6. It is by this operation—the most universal of those that Nature presents to us—that active relations are established between the heavenly bodies, the earth, and its constituent parts.
7. The properties of matter and of organized bodies depend upon this operation.
8. The animal body experiences the alternative effects of this agent; and it is by insinuating itself into the substance of the nerves that it directly affects them.
9. Properties similar to those of the magnet are found in the human body—different and opposite poles can be distinguished, which can be excited, changed, destroyed, or reinforced—even the phenomena of attraction and repulsion are observed in it.
10. The property of the animal body, which makes it susceptible to the influence of the heavenly bodies, and to the reciprocal action of those that surround it, has led me, from its analogy with the magnet, to call it Animal Magnetism.
11. The action and virtue of Animal Magnetism, thus characterized can be communicated to other bodies, both animate and inanimate. Both are more or less susceptible.
12. This action and this power can be reinforced and propagated by the same bodies.
13. The flow of a matter, whose subtlety penetrates all bodies without losing perceptibly its activity, can be observed experimentally.
14. Its action takes place at a great distance, without the aid of any intermediary body.
15. It is augmented and reflected by mirrors like light.

A STRANGE INTERLUDE

While the verdict of the Royal Academie of Medicine may have been a severe blow to Mesmer, it failed to discourage or even impress his patients. On the contrary, for the next three years Mesmerism enjoyed phenomenal popularity in France and throughout the world.

Mesmer, still brooding over his failure to obtain official recognition from the academies, decided to carry his appeal to the French Government through a personal plea to Marie Antoinette. With his appeal went an ultimatum. Unless he obtained full recognition, he would leave Paris and France forever.

The negotiations that then opened, involving Mesmer, Marie Antoinette and M. de Maurepas, representing the Crown, touched on a strange and unbelievable mixture of financial and scientific problems.

In a letter to the Queen, Mesmer proclaimed that his "discovery should be received and rewarded with a munificence worthy of the

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16. It is communicated, propagated, and augmented by sound.
17. This magnetic virtue can be accumulated, concentrated, and transported.
18. I have said that animated bodies are not equally susceptible. There are some, though this is very rare, that have an opposite property, so that their mere presence destroys all the effects of this magnetism in other bodies.
19. The opposite property also penetrates other bodies; it can be communicated, progagated, accumulated, concentrated, and transported; reflected in mirrors, and propagated by sound; which shows that it is not a mere privation, but a positive opposing influence.
20. The magnet, whether natural or artificial, is, like other bodies, susceptible of Animal Magnetism, and even of the opposing virtue, without in either case its action on the iron, or needle, undergoing any alteration; which proves that the principle of Animal Magnetism differs essentially from magnetism of the mineral kind.
21. This system will furnish new ideas about the nature of fire and light, and throw light upon the theory of attraction, of flux and reflux, of the magnet and of electricity.
22. It will show that the magnet and artificial electricity have an effect on maladies similar to that of several other natural agents; and if some useful effects have come from their employment, those effects are due to Animal Magnetism.
23. It will be recognized from the facts, according to rules which I will establish, that this principle will cure immediately all diseases of the nerves and mediately all other diseases.
24. With its assistance the physician is enlightened as to the use of medicaments; can improve their action; and can bring on and direct beneficient crises, so as to make himself their master.
25. In communicating my method, I will demonstrate, by a new theory of diseases, the universal utility of the principle I oppose to them.
26. With this knowledge, the physician will judge with certainty as to the origin, the nature, and the progress of diseases, even the most complicated; he will check their advance, and will succeeed in curing them without ever exposing the patient to dangerous effects, or unfortunate consequences, whatever be his age, temperament or sex. Even women in pregnancy and childbirth will enjoy the same advantage.
27. Finally the doctrine will put the physician in a position to judge accurately the degree of health of each person, and to preserve him from diseases to which he might be exposed. The healing art will thus attain to the utmost perfection.

monarch to whom I shall attach myself." He asked for a chateau, a large yearly income and the right to practice and to teach his system openly. After protracted negotiations, M. de Maurepas informed Mesmer that their majesties were willing to grant him a sum of money for the purchase of a large house and also an annual pension, but the government retained the right to select his pupils and the doctors thus appointed would be asked to pronounce upon the value or otherwise of his system. Mesmer rejected the proposals and announced his decision to leave France.

In 1781, he left Paris for the fashionable resort of Spa. He took with him a loyal entourage of followers, among them the banker Kornmann, who was to become his financial advisor, and a lawyer, Mr. Bergasse, who, from now on, was to be his minister of propaganda. But the voluntary exile lasted only a fortnight; he returned to Paris and to his patients. A year later, he staged another departure, but once more, it was, what the French vaudeville called, a *fausse sortie*.

Mesmer's absences had attested to the fact that he was no longer indispensable; Dr. Deslon had carried on both the private practice and the wholesale organization of the *baquets* quite successfully. Upon his return to Paris from Spa, Mesmer denounced Deslon as a thief and a traitor. He also proclaimed that he alone knew the true doctrine of magnetism, that he alone possessed the means of dispensing the real universal fluid.

FROM SCIENCE TO SECRET RITUALS

Mesmer's announcement, graduating his scientific theory to a "secret doctrine" for a select group of pupils—an elite of initiates, was greeted with smug triumph by his enemies. He decided to create "Societies of Harmony," the members of which were sworn to secrecy. A national subscription, launched by Bergasse, brought in over 240,000 louis. The new societies established their Headquarters at rue du Coq Heron in Paris. Branches were set up in Bordeaux, in Strasbourg, in St. Etienne and overseas in Santo Domingo. Among the initiates sworn in were such prominent figures as Lafayette and St. Martin. Lectures and demonstrations were for members only.

The transition of a scientific theory into the realm of secret ritual started a new wave of polemics in the press, in medical circles and even in the Church. The Archbishop of Bordeaux took steps to suspend a prominent priest who defended Mesmerism. The controversy became so violent and the abuse hurled back and forth reached such alarming proportions that the government arbitrarily appointed three Royal Commissions for the purpose of conducting a scientific investiga-

tion into the claims of animal magnetism. The five members of one Commission of the Academy of Sciences included Benjamin Franklin, the chemist Lavoisier and Bailly, the historian; the second Commission was composed of four members of the Faculty of Medicine, among them Dr. Josef Ignace Guillotin, inventor of the guillotine; the third group was from the Royal Society of Medicine and counted among its members de Jussieu, the greatest botanist.

Mesmer and his followers were indignant to hear that the commissions would avoid all direct discussion with the great *magnetiseur*. Their plan was to consult and question Dr. Deslon only.

THE VERDICT

With the exception of the botanist de Jussieu, all of the commissioners were unamimous in their verdict, branding animal magnetism as nonexistent, and the fluid imaginary. They attributed the positive results of certain treatments as due to "imagination."

"That which we have learned," the report concluded, "or at least that which has been proved to us in a clear and satisfactory manner by the examination of the process of Magnetism is that man can act upon men at any time and almost at will by striking his imagination . . ." particularly "upon subjects who have faith . . ."

De Jussieu's report was more favorable: the botanist was ready to concede the existence of a "universal medium" similar to the nature of heat.

The negative reports have been widely reproduced and are generally interpreted as a bitter defeat for Mesmer and his theories. But one additional report remained secret and was discovered much later. The historian, Bailly, drew the attention of the King to the "moral" dangers of magnetic treatments: The majority of patients were women, and the *magnetiseurs* were men, and it warned that the obvious dangerous complications could not be avoided. With remarkable perception, Bailly pointed out that the "crisis" and the "convulsion" were closely related to sexual reactions. His definition of the relations between *magnetiseurs* and the patients recalls closely the "transference" in modern psychoanalysis.

Were there any serious grounds for casting suspicion on Dr. Mesmer's relationship with some of his devoted and beautiful female patients? Even his most outspoken foes never uncovered a single *faux pas*. If it was true that hundreds of women adored Mesmer, it was an incontestable fact that the Master of the Societies de l'Harmonie remained distant and impersonal.

At any rate, M. Bailly's remarks were duly noted by the Parisian police and the *magnetiseurs* were put under close surveillance.

THE DEBACLE

Mesmer fought back tooth and nail. In a letter to the French Parliament, he protested that the Royal Commission had simply condemned Deslon's theories; his own had never been under consideration. In vitriolic letters to the press, he accused the secretary of the Academy of Medicine of similar dishonest substitutions and confusion. In addition Mesmer started a lawsuit claiming a fabulous sum in damages against Deslon whom he held responsible for the fiasco of the Royal Commissions' investigations.

And then, with no warning, the public, and with it some eight thousand heretofore grateful patients, turned against Mesmer. His own disciples in the *Societes de l'Harmonie* revolted against the master's decision to increase membership and initiation fees for new members. His own followers publicly accused him of having amassed a huge fortune from the societies. He was charged with having withdrawn nearly 400,000 pounds from the coffers. In this atmosphere, Mesmer disappeared from France in the year 1785. He visited England, Italy, Germany, occasionally Paris and Versailles for short trips. Eventually, he settled down in Frauenfeld, Switzerland.

THE END

The later years of Mesmer's life were peaceful and uneventful. He continued to work, writing a book on the origins of smallpox, then a treatise on yellow fever, which was followed, in 1811, by an interesting open letter, requesting "cultured travelers," to observe, during their travels, magnetic phenomena in different parts of the world. The most rewarding development during these years was the visit, in 1814, of an emissary from the King of Prussia; Karl Wolfart came to speak to Mesmer about the revival of interest and faith in magnetism and to ask him to settle in Berlin. Mesmer refused but gave Wolfart, for publication, the manuscript of his last book, *Mesmerism or the System of Alternate Actions,* the complete edition of which appeared only after his death.

In the summer of 1814, Mesmer retired to Meersburg on the Lake of Constance. By now most of his fortune had been lost in the turmoil of the French Revolution, but the French government continued to pay him a modest pension. In Meersburg, there was no occasion to spend money. Franz Anton found deep pleasure, during the final months of his life, in his experiments with birds. He was surprisingly skillful in taming canaries and sparrows. "I magnetize them," he would explain.

On March 5, 1815, at the age of 81, Franz Anton Mesmer died following a stroke suffered a few days before. He was buried in a modest grave at Meersburg.

GENIUS OR CHARLATAN

Genius or Charlatan? A scholar obsessed by his discovery or an egocentric maniac in pursuit of fame and fortune?

Mesmer has always been and will remain a controversial figure. But in the light of documents now available, there can be little doubt that he was, at the same time, a genius *and* a charlatan—a maniac *and* a servant of Truth, a Magus *and* an adventurer.

Thus, it must be conceded that the father of animal magnetism was a man of real and profound learning; his discoveries were not all "original and unprecedented," but he was incontestably a genuine scholar and a philosopher. Mesmer obviously was endowed with remarkable personal psychical gifts; he was a natural medium, a natural healer, a natural hypnotist, and, without a doubt, a serious student of occult and magic practices. His "demonstrations" in Bavaria dealt with "psychical phenomena" and traditional magic much more than with magnetic treatments.

Can one explain the disintegration of Mesmer's personality through the tragic failure of what could have been his only love, the *affaire Paradis?* It is a possible answer to a good many enigmas, for if Mesmer had been interested only in fame and money, he could have remained the idol of European society till his death. But there was in this man a compulsion toward self-destruction. This, added to a tragic feeling of solitude, compelled him repeatedly to seek recognition from his enemies while he turned against his real friends.

Mesmer's death did no more than close a chapter in the history of his ideas. A few years following his death, studies of animal magnetism were resumed in every civilized country. No one will deny that historically he was the father of hypnotic therapy and few will seriously contest the resemblance between his concept of the universal fluid and his principle of the essential unity of the universe with some of the contemporary concepts of matter as energy.

There is, in Mesmer's destiny, an element of extravagant comedy such as the grotesque image of the *baquet*. There is also tragedy—the tragedy of a man born before his time, too soon to fully understand and exploit the phenomena he discovered. Alas, too soon for his contemporaries to appreciate his fantastic preview of things to come.

That is why we have called this story the Tragicomedy of Franz Anton Mesmer.

COVER: A cartoon, showing Mesmer attracting magnetic powers of the moon, surrounded by his admirers and patients. A "baquet," compass, musical instruments and incense are among the paraphernalia of the "magnetiseur." London, 1834.

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By virtue of this search and the extension of my faculties of paranormal rception, the missing pieces of meaning of life seem to have fallen into ce and formed a synthetic organic unity.

I am often asked, is parapsychology a philosophy of life? Does it imply lefinite attitude toward religion? Parapsychology is above all a science, t I consider that study in this particular field, whether general or specifi- ly experimental, must of necessity give deeper significance to the mean- of life. It must also supplement and illuminate the meaning of *all* igious experiences. At the same time, it is not at variance with any *type* religious experience, for the soul of man has neither caste nor creed— se distinctive markings have been created by man himself.

One cannot study parapsychology without becoming aware of a par- ular sense of responsibility. For me, as a sensitive, this study means a mplete reconciliation with the "estranged" or little understood part of y personality. I no longer ask that what is extrasensory be brought in e with what is considered normal. This does not imply any change in y attitude toward objective research; it merely means that the mystical d paranormal experiences are allowed their freedom and that this— at I call "reconciliation"—results in a heightened sense of reality and neral well being.

There is, however, danger in living so exposed to these various patterns existence. This sense of well being encourages tireless exertion and one rgets that there is a limit to what the chemistry of the physical body n accept. I suspect that continual breaks in my own health have occurred cause of my own extreme efforts. When I recall the periods of pain d illness, I realize that they have been there from my earliest childhood, hen my curiosity was so intense that it brought me continual punishment. s a child I came to regard punishment as necessary, and I may have cepted this pattern as being good throughout my life. I know now that rough great periods of discipline I have always found a way not only recovery but to the ever more perfect equilibrium.

The method of pain and illness may be my own unconscious road ward further insight and experience. On this difficult path of heightened ality I have that continual "guidance" which requires no laborious ocess of reasoning; I merely accept with serenity the knowledge that a vine potency which exists in all life wraps me around and eliminates fear.

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